The Outlook

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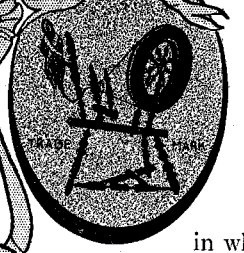

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The Outlook

SATURDAY, APRIL 21, 1906

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Arbitration in the Mine Labor Controversy

The general suspension of coal-mining by members of the United Mine Workers of America, which was inaugurated on April 2 in both the anthracite and bituminous fields, closes its third week with more than three hundred thousand mine employees still idle. Of this number about one hundred and sixty thousand are in the anthracite industry of Pennsylvania, and the remaining one hundred and forty thousand are idle in Arkansas, Indian Territory, Illinois, Indiana, Iowa, Kansas, Michigan, Missouri, Ohio, Pennsylvania, and West Virginia. In Alabama the strike inaugurated more than twenty months ago continues to affect four thousand men. In Illinois, Indiana, Indian Territory, Missouri, Ohio, Western Pennsylvania, and West Virginia settlements have been effected with operators by which some of the mine workers in these States have resumed mining operations, and the prospect is that as soon as other operators in these States dispose of their surplus coal now on hand a still larger number of settlements by districts will be made. Within a month at most, officials of the United Mine Workers believe the suspension will be terminated in nearly all of the bituminous fields through district agreements between officials of the union and representatives of the operators. In Arkansas, Iowa, Kansas, Michigan, and Central Pennsylvania practically the total number of mine employees in those districts continue in idleness. Since the inauguration of the suspension the operators of the central competitive territory of Western Pennsylvania, Ohio, Indiana, and Illinois, who in the Inter-State Joint Conference refused to accede to the compromise wage increase demand, have appealed to President Roosevelt for the appointment of a commission to investigate and settle the differences between them and the mine workers. They ask for an investigation by the commission of all matters which in its judgment have an important bearing upon or relation to the scale of wages which should be paid to all classes of labor in and about the coal mines of these four districts, as well as an investigation of other conditions insisted upon by the United Mine Workers. The resolution asking for such a commission declares the inability of the operators to come to terms with the miners, and claims that such operators represent eighty per cent. of the production in the central competitive territory. To this statement President Mitchell, of the miners' union, and Mr. Francis L. Robbins, of the Pittsburg Coal Company, which led the operators who accepted the compromise wage increase, take exception, claiming in a telegram to the President that at least one-half of the tonnage of the four districts mentioned is produced by operators who are willing fo pay the compromise scale. Mr. J. H. Winder, the leader of the operatois who oppose the compromise wage increase, has supplemented the appeal to President Roosevelt with a proposition to President Mitchell that the differences be referred for determination and settlement to a board of arbitration to be composed of the members of the Board of Conciliation provided for in the award of the Anthracite Coal Strike Commission, with Judge Gray or any person he may appoint to act as chairman and umpire. This proposition is shortly to be acted upon by the National Executive Board of the United Mine Workers.

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Anthracite Conferences Fail to Reach an Agreement

In the anthracite industry an early resumption of coal mining is not probable. The various conferences between representatives of the operators

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and mine employees have been terminated without any agreement. The operators on March 9 refused all the original demands of the anthracite mine employees, and presented a counter proposition to the effect "that the awards made by the Anthracite Coal Strike Commission and the principles upon which they were established by the Commission, and the methods established for carrying out their findings and awards, shall be continued for and during a further term of three years from the first day of April, 1906." In reply to this proposition President Mitchell declared that there has been criticism among the miners; that there exists much cause for criticism and complaint; and that this is true to such an extent that the miners cannot, with any degree of contentment or satisfaction, continue to work under present conditions. On April 3 another conference of operators and mine employees was held in New York, the suspension in the anthracite coal fields of Pennsylvania having become effective in the meantime, at which the mine workers proposed that the differences at issue be submitted "to a board of arbitration composed of the members of the present Board of Conciliation provided for in the award of the Anthracite Coal Strike Commission, with Judge George Gray or any person he may appoint to act as chairman and umpire; the decision of the tribunal or of the majority of the members thereof, in so far as it influences wages, to be effective from April 1, 1906, and to continue in force until March 31, 1908, such decision to be final and binding upon all parties in interest." This proposition was declined by the operators, who in turn proposed submitting to at least a majority of the members of the Anthracite Coal Strike Commission the question "whether any changes in the conditions of the anthracite industry have occurred" since the award of the Commission in 1903 which require that the award should be modified as to wages of the employees, or the adjustment of complaints through the Conciliation Board or otherwise. Objections to the acceptance of this proposition on the part of the mine workers were presented at the final joint conference on April 11, and at the same time the committee representing the anthracite mine employees altered their original demands to the extent of withdrawing that for recognition of the union and modifying that for the establishment of the check-off system so as to provide for the collection of union dues from those employees only who gave such authorization. In case the miners' original demands, with these modifications, were unacceptable to the operators, President Mitchell, on the part of the hard-coal miners, agreed to accept the proposition for submitting the issues to the Coal Strike Commission, provided that, in case any members of the original Commission were unable to serve, the vacancies were to be filled by President Roosevelt. To this final reply of representatives of the anthracite mine employees the operators have made no definite answer at this writing; and this is the situation in which the negotiations have been left, the suspension of hard-coal mining continuing. But a convention of the three anthracite districts is being arranged by officials of the United Mine Workers of America, to which a complete report of the negotiations with the operators is to be presented. Upon the action of this convention depends the decision whether the present suspension is to become a strike or is to be terminated by a resumption of mining operations. The effect upon the consumer of hard coal of all these negotiations has not only been to prevent the customary April reduction of fifty cents a ton on domestic sizes of anthracite, but also has resulted so far in a general increase of at least twenty-five cents a ton over the usual price of $6.75.

❀

Just and Unjust Mortgage Taxation

The passage of the Dowling mortgage tax bill at Albany recalls some significant and in certain aspects amusing taxation history. For many years in New York State mortgages have been subject simply to the regular personal tax. The Outlook has often pointed out that this method of taxation has been unjust, for two reasons: first, it was a method of double taxation, as it

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extracted tax payments on the same piece of property both from the mortgagor and the mortgagee; and, second, it was so generally evaded, especially in the large cities and by wealthy mortgage-owners, that the entire tax was practically paid in the rural districts, where the mortgage-holders could not technically evade or willfully deceive the tax officials. Moreover, the few conscientious taxpayers, and the much larger body of unfortunates who desired to evade the law but could not do so, had to pay a tax of from one and one-half to two per cent. on mortgages that were only bringing a return of from four to six per cent. Two years ago the Bostwick bill proposed to substitute a nominal recording fee for the personal tax on mortgages. The ordinary citizen would have supposed that the replacement of an annual tax of one and one-half per cent. by a recording fee of one-half per cent., paid only once, would have been welcomed by all lenders and borrowers of money on real estate. This was not the case, however; the admirable Bostwick bill was defeated by the influence largely of wealthy men in New York City, who preferred to own their mortgages subject to the annual tax of one and one-half per cent. which they never paid, rather than subject to a fee of one-half per cent. which they would be compelled to pay in order to make their mortgages worth anything. So the old system went on until the citizens of the so-called rural districts found their burden intolerable to bear. They justly saw no reason why New York mortgage-owners should be practically tax free while they paid one and one-half per cent. The "up-State" counties, with the approval of Governor Higgins, succeeded, therefore, in putting through the Legislature last June a mortgage tax bill providing for an annual tax of one-half per cent. Taxation under this law began on July 1 last. The framers of this law were astute enough to make provisions of such a nature that owners of mortgages who evaded or dodged this tax were in danger of having their mortgages canceled. Confronted with the absolute necessity of paying one-half per cent. a year, the real estate interests of New York City began to regret exceedingly their defeat of the Bostwick bill, and they practically said to the rest of the State, If you will give us another chance we will accept the recording tax. This has now been enacted in the Dowling law. Under the Dowling law, which now simply awaits the Governor's signature, all mortgages are to pay a tax of fifty cents on each hundred dollars at the time they are recorded, and are exempt from any other form of local or State taxation. The recording tax is likely to bring to the State a very much larger income than the old and often uncollectable personal tax law, although not so great an income as the one-half per cent. annual tax, both of which forms of taxation it supersedes. But it does away with the injustice of double taxation imposed by any annual tax, and its burden is not likely to fall on the small borrower. The Outlook regards it as a distinct step in advance, although the history of its passage manifestly exposes a large body of the mortgage owners and dealers of New York City to the charge of having been wholesale evaders of law.

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Help to Save Niagara Falls

The readers of The Outlook may render valuable personal service toward the saving of Niagara Falls by sending immediately to the Committee on Rivers and Harbors of the House of Representatives, Washington, D.C., their support of the bill which was introduced last Wednesday by the Hon. Theodore Burton, of Cleveland, Chairman of this Committee, with the approval of President Roosevelt. The complete bill is printed herewith:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the diversion of water from Niagara River, in the State of New York, is hereby prohibited, except upon revocable permits to be granted by the Secretary of War in accordance with section two of this Act: *Provided*, That this prohibition shall not be interpreted as forbidding the granting of permits by said Secretary for domestic uses, or for such diversion of water as may, in his judgment, be required for the Erie Canal for purposes of navigation.

Sec. 2. That the Secretary of War is

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hereby authorized to grant revocable permits for the diversion of water from said Niagara River for the creation of power, but only to individuals, companies, or corporations which are now actually producing power from said water, and to them only to the amount now actually in use by such individuals, companies, or corporations.

Sec. 3. That the transmission into the United States from the Dominion of Canada of electrical power generated from the waters of the said Niagara River or from any of its tributaries is hereby prohibited, except to the amount now brought into the United States from Canada, and the Secretary of War is authorized and directed to ascertain such amount and to make regulations preventing or limiting the further admission of power as herein stated.

Sec. 4. That any person, company, or corporation violating any of the provisions of this Act, or any rule or regulation made by the Secretary of War in pursuance thereof, shall be deemed guilty of a misdemeanor, and on conviction thereof shall be punished by a fine not exceeding two thousand five hundred dollars nor less than five hundred dollars, or by imprisonment (in the case of a natural person) not exceeding one year, or by both such punishments, in the discretion of the court. And further, the removal of any structures or parts of structures erected in violation of this Act, or any construction incidental to or used for such diversion of water or transmission of power as is herein prohibited, may be enforced by the order of any circuit court exercising jurisdiction in any district in which the same may be located, and proper proceedings to this end may be instituted under the direction of the Attorney-General of the United States.

Sec. 5. That the President be requested to take such action as he may deem necessary, either through ordinary diplomatic channels or by the members of the International Waterways Commission appointed in pursuance of the river and harbor Act of nineteen hundred and two, and acting in conjunction with the members of said Commission representing the Dominion of Canada, to prevent the further depletion of the waters flowing over Niagara Falls and for the adoption of proper regulations to preserve the said cataract as near as may be in its natural condition.

Sec. 6. That the provisions of this Act shall remain in force for three years from and after date of its passage, but nothing herein contained shall be held to establish or confirm any rights heretofore claimed or exercised in the diversion of water or the transmission of power.

Sec. 7. That the right to alter, amend, or repeal this Act is hereby expressly reserved.

The lines are now sharply drawn between those who wish to exploit Niagara Falls for commercial purposes and those who are determined that its scenic beauty shall be preserved. The people will win if they make their wishes known.

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New York Rapid Transit

The Elsberg Bill, which has passed the New York Legislature and now requires only the approval of the Governor of the State and the Mayor of New York City to become law, marks another victory in enlightened dealing with franchise questions and transportation problems. Though the language of the bill at various points is complicated and obscure, not to say ambiguous, its general provisions are clear enough. The bill has been radically amended since its introduction, and now embodies some of the best features of the measure proposed last February by the City Club. In the first place, it allows the Rapid Transit Commission discretion in deciding whether contracts for the building of a subway shall be made with one firm and for the operating of it with another, or whether contracts for building and operating shall be made with the same firm. With this increase in freedom in one direction the Commission loses freedom in another; it is deprived of the power to grant perpetual franchises except to trunk lines running into the city. In granting franchises, moreover, the Commission is limited to a period of twenty-five years, with a twenty-year renewal, and can fix the rental price for only the twenty-five-year period; thereafter there must be, we understand, readjustments from time to time. At the end of the period of franchise the whole road—except the rolling stock and other movable equipment—shall become the property of the city without further compensation; and the rolling stock, if the Commissioners so provide in the franchise, may become the property of the city upon a fair valuation. As a last resort, the Rapid Transit Commissioners are empowered to maintain and operate a road or roads in behalf of the city. In other words, the Legislature authorizes municipal operation. Not the least important provision is that which changes the Board of Rapid Transit Commissioners from a self-perpetuating body to one whose members are

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hereafter to be appointed (as vacancies occur) by the Mayor. Heretofore the Board has done admirable service; but a self-perpetuating public board is wrong in principle and is subject to the danger of becoming in every sense unrepresentative. Its transformation into an appointive board is to be commended. It is hardly necessary to say that the principles which the Elsberg Bill embodies are, in the judgment of The Outlook, sound.

❀

The Long Arm of Justice

The conviction in Savannah last week of John F. Gaynor and Benjamin D. Greene on a charge of defrauding the United States Government is a striking reply to those who distrust justice and believe that rich rogues go free. Judge Speer, in sentencing these men to four years' imprisonment and to fines of over half a million dollars each, enforced this lesson by these words: "I am told that it has been cynically said by a famous New Yorker that no man who has a million dollars can be convicted of crime in America. The verdict of this jury of plain, clear-sighted, honest Americans has falsified such pessimism." And in concluding his sentence Judge Speer fitly quoted the words of the Psalmist, "The little that a righteous man hath is better than the riches of many wicked." One of the men convicted, as Judge Speer pointed out, has been a man honored by a great political party, the other a West Point graduate of distinction. The fines, which equal the amount embezzled, may very likely not be paid, for in cases of this kind the convicted men may take a sort of poor debtor's oath and perhaps thus avoid restitution, but in that case an additional month's imprisonment must be served. It may even possibly happen that the present conviction may be reversed after appeal proceedings. But even so, it will always stand as a vivid illustration of the efficiency and honesty of the law and its administration that these charges have been relentlessly followed up for six years, during which the accused are said to have spent two million dollars in avoiding trial; that every subterfuge has been used in vain by the ablest counsel for the defense; that flight from the country was useless; that a long struggle against extradition ended in defeat; that desperate expedient and lavish expense failed; that these men, accomplices and financial backers in the engineering frauds of Captain Carter, who had already been convicted and imprisoned, were brought to trial, millionaires though they were, fairly dealt with by judge and jury, and duly convicted and sentenced. If the mills of justice have ground slowly in this case, they have certainly ground surely.

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The House Office Building

The immense growth in the amount and intricacy of the public business of the United States is indicated by the necessity of an office building for each branch of Congress. That which is to be used by the House of Representatives is now under way, and its corner-stone was laid in Washington last Saturday with interesting ceremonies. The most noteworthy event of the day was, of course, the delivery by President Roosevelt of his address entitled "The Man with the Muck-Rake," which is reproduced in its entirety elsewhere in this issue of The Outlook, and is commented upon editorially on another page. There was a great assemblage of high officials and distinguished guests at the ceremony, including the members of both Houses, the President and Vice-President, the Supreme Court, and many foreign diplomats. The Masonic ritual in all its interesting details was carried out (as is often the case with the corner-stone laying of public buildings, because of the aptness of the ritual and the supposed ancient origin of the society among operative masons), and the gold-mounted gavel used was that employed by George Washington when he presided as Masonic Grand Master at the laying of the corner-stone of the Capitol in 1793. The Office Building, which stands near the Capitol at its southeast corner, is to cost something over three million dollars, has a total frontage of nearly one-third of a mile, has a large interior court, will have three stories above the ground level at the front and five at the rear, and will con-

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tain no fewer than 410 offices, together with a large assembly-room where public hearings may be had before House committees. The intention is to furnish each member of Congress with a room in which he may conduct public business and receive his constituents. When the entire architectural plan contemplated for enlarging the business facilities of Congress is completed, the National Capitol will be increased in dignity of outward appearance as well as in interior spaciousness.

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Railway Regulation in Mexico

While the question of railway regulation by law is before the public, it is interesting to note what has been done along this line in other countries. Probably the railroad law of Mexico is as just and as advanced as that of any other country, and accordingly is worthy of study. It is made to apply to the transportation companies from the time of their application for a charter, and thus the companies and their officials are subject to the special laws through all the periods of their companies' growth. It is evident that there has been an honest effort on the part of the Government to take a fair attitude toward both the railroad companies and the public. The construction of railroads has been aided by means of subsidies, secured by Government bonds, which go far toward paying the costs of construction. The amount of the subsidies varies with the nature of the country crossed by the line and the Government needs of the particular line. Construction is further aided by the Government remitting the duties levied by the country's protective tariff on the materials of construction. The operation of the roads is encouraged by permission to form pools to direct shipments and apportion business, but the nature of these pools is scrutinized and must be approved by the Government, so that the roads are not able to raise prices and rob the public. Railroad operation is again encouraged by the law preventing the construcion of unnecessary parallel lines, or those built for speculation. The friendly attitude of the nation toward the railroads was plainly shown at the time of the passage of the recent money law by which the country's currency was placed on a gold basis, with the Mexican peso fixed in value at fifty cents gold. The passage of this law was urged by the railroads, which had been for years receiving their earnings in pesos varying in value from, say, thirty-five to fifty-five cents, and purchasing supplies and paying bond interest, etc., in dollars of fixed value of one hundred cents. The interests of the people at large and the Government have been well guarded in this law, as in the matter of rates. All freight and passenger rates are required to be approved by the Government and to be made public. The rates are subject to revision and approval every three years, at which time the Government may insist upon reductions in rates of as much as ten per cent., provided the railroads are guaranteed an increase in business equal to the average that has been maintained during the preceding five years. The rates for Government business may not exceed one-half the published rates, and all mail matter and postal officers are to be carried without any charge whatever. Rebates and special rates of any kind are forbidden, as well as ticket scalping, and penalties are named which are sufficiently severe to be respected. One of the most interesting provisions of the law is that which provides that at the end of ninety-nine years from the time of granting the concession the real property of the company reverts to the Government absolutely, while the rolling stock, appliances, etc., may be purchased at a fairly appraised value. At such time the Government may operate the roads or lease them again on favorable terms. It is most interesting to add that the law, too briefly outlined above, appears to be carefully obeyed by the railroads and impartially enforced by the Government.

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The Eruption of Vesuvius

As last week wore on hope grew that the present outbreak had passed its most violent stage, and attention has been focused on the relief of the destitute thousands who have been

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driven from home. The King and Queen have visited the injured, have contributed liberally to their needs, and have incited the authorities to activity and encouraged the frightened and disheartened. The Government is distributing temporary relief, but voluntary contributions from the world at large are needed. In this country the American National Red Cross will collect funds for the purpose; contributions may be sent either to the National Red Cross Treasurer at Washington or to the treasurer of any of the State branches—for New York the address is Jacob H. Schiff, Treasurer, Room 509, No. 500 Fifth Avenue, New York City. While it is evident that some of the earlier reports were exaggerated and incorrect in certain particulars, it is estimated that some five thousand houses have been destroyed, and that the agricultural losses alone may amount to a million dollars. The loss of life was greatest at Ottajano, where several hundred people perished. An indirect result of the eruption was the disaster at Naples on Tuesday of last week, when the roof of the Mount Oliveto Market, overweighted by accumulated ashes, collapsed, killing some twelve or fifteen people and injuring about a hundred. At one time there seemed danger of a panic in Naples, but public fear became quickly allayed as the showers of ashes and red sand, which covered the streets lightly, diminished and ceased. The heroism of Professor Mattucci, the director of the observatory on Vesuvius, has attracted wide admiration. In our account last week we repeated the cabled statement that he had been forced to abandon his post. The report was quite incorrect; Dr. Mattucci stayed throughout, and at the imminent risk of his life, at the observatory, and under the most terrifying conditions watched the progress of the phenomena and sent messages of encouragement and sympathy to Naples. His services to science and humanity will undoubtedly be recognized by the Italian Government. To a newspaper correspondent who reached the observatory at some risk on Saturday Dr. Mattucci said:

> Compared with other great eruptions, this is one of the most important in the history of Vesuvius. Its effects are less terrible than those of the eruption in the year 79, when Pompeii was buried, but it equals in intensity the great eruptions of 1631 and 1872. What results this eruption will yield to science is not yet certain. You cannot count on Vesuvius; each of its eruptions has its characteristics. This one was marked by an abundance of electrical phenomena.

The statement on Saturday that six thousand persons were engaged in clearing the ashes from the roofs and streets of Naples indicates the effect of the eruption at a distance, and it is even reported that ashes from Vesuvius descended in Switzerland.

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A Spectacular Vacation

President Castro, of Venezuela, is accustomed to act with a view to theatrical effect. It is not surprising to find that the news of his retirement from the Presidency cabled last week means merely that his intention is to take a three months' vacation in the State of Araqua. It is open to question whether his motive is purely one of rest, or whether he prefers to be away because he expects that Venezuela may soon be put in a humiliating position by France, which has by no means forgotten its intention of requiring a satisfactory explanation of the treatment of M. Taigny and of other conduct regarded as unfriendly to France. It seems that the law of Venezuela requires that when the President goes outside the Federal district he must appoint as his temporary successor the First Vice-President. General Gomez, an ambitious and warlike man, becomes accordingly Provisional President of Venezuela, but the shrewd Castro has put the military force around Caracas under command of General Araujo, a rival of Gomez, and has sent a large part of the army with generals supposed to be friendly to Gomez far away from the capital under the pretense of military maneuvers. Thus the not unlikely event of a revolution is guarded against, and Castro may safely absent himself. His farewell proclamation asserts that "Peace is assured in the entire republic; the international situation of the Government is clear, as all pending questions will either be amicably arranged or

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settled by arbitration"—a statement hardly confirmed by Paris despatches.

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An English Scholar

Americans who have been behind the scenes, so to speak, in the British Museum know what a wealth of literary material of every sort and kind and of literary association is preserved in that center of English knowledge and scholarship. The books on the shelves, if placed side by side, would extend more than forty-nine miles; and the imagination cannot conceive of the richness of experience, history, scholarship, and poetry compacted and conserved in those volumes. Many scholars have lived and died in the atmosphere of the Museum, and many other scholars have worked in its great reading-room. Among the first must be counted Richard Garnett, who died in London on Friday of last week in his seventy-first year, and whose name brings with it the aroma of the quiet life, the simple habits of good, old-fashioned scholarship. Like Johnson, he was born in Lichfield, and, like the author of "Rasselas," he had a chance of tumbling about in a library as a little child; for while Johnson's father was a bookseller, Garnett's father was a keeper of printed books in the British Museum. The boy entered the Museum in his seventeenth year as junior assistant, and remained in the service of the institution until 1899. His whole active life, therefore, was spent under its roof and among its treasures. His position for many years was that of Assistant Keeper in the department of printed books, as his father had been before him, but he later added to this position that of superintendent of the reading-room; and in 1890 he was promoted to be Keeper of Printed Books. During the eleven years succeeding 1881 he edited the Museum catalogues, a difficult task which he discharged with conspicuous ability. His access to books, the thorough training which his innate love of literature had received, and the range of his tastes, were indicated by many volumes which came from his hand. He wrote lives of Carlyle, of Emerson, of Milton, translated poems from the German, collected "Relics of Shelley," "Sonnets from Dante, Petrarch, and Camoëns," wrote a "History of Italian Literature," a collection of "Essays in Librarianship and Bibliography," a volume of "Essays of an Ex-Librarian," a delightful book on "William Shakespeare, Pedagogue and Poacher," and he was the editor, in collaboration with Edmund Gosse, of the important illustrated history of English literature published during the last five years. He was a constant contributor to the important biographic works and encyclopædias of the time, and a member of many literary and learned societies. In the rush of modern life and in the heart of the greatest of modern cities Richard Garnett stood for the traditions and sound methods of the scholar's career.

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Nathaniel Southgate Shaler

Versatility is not the trait one expects to find nowadays in men of science, and imagination is not commonly regarded as an essential attribute of the scientific mind; yet if there were two qualities for which Professor Shaler, of Harvard, who died last week, was conspicuous, they were his versatility and his imagination. He was by profession a geologist; but he rendered by his avocations as great a service to his time as he did through his vocation. The man who wrote one of the best of the series on American Commonwealths; who in his two volumes "The Citizen" and "The Neighbor" produced most thoughtful studies respectively in democratic politics and racial problems; who published a five-volume drama in blank verse entitled "Elizabeth of England;" who by his book "The Individual: A Study of Life and Death," contributed to the modern discussion of the human soul and of immortality, was more than a scientist. And in his special department of geology he exercised those qualities of imagination and wide human interest which made possible his adventures in other fields. For years the most popular course in Harvard College, hardly excepting Professor Norton's lectures on Fine Arts, was Professor Shaler's course which many graduates remember by the name of N. H. 4 (course

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number four in natural history) and later graduates know as Geology 4. Though its popularity was due in part to the fact that it was a "snap" course, in other words an easy one, it was due in larger measure to Professor Shaler's brilliancy as a lecturer, to his humor, and to the moral stimulus of his rugged, genuine character. Dean Shaler's saying which Dean Briggs recalls, "I hold it a part of my business to do what I can for every wight that comes to this place," explains a great part of his power at Harvard. He was a standing refutation of the notion that in a large university the relation of the undergraduates to the most eminent among the professors is necessarily impersonal. Students who years ago took his course may now have forgotten all they ever knew about glacial action and may be unable to define a "fault," but they have not lost the power he gave them of detaching themselves for a while from the habit of thinking in terms of minutes, days, and years, sufficiently to conceive of the transitoriness of all mountains and the instability of continents. "A brief time, geologically speaking," became among the students in his course a proverbial phrase. As Dean of the Lawrence Scientific School he was a forceful administrator, carrying out his policy with great determination. Nathaniel Southgate Shaler was born in Kentucky in 1841. In the Civil War he was an officer in the Federal army. From that time to the day of his death he was, in one capacity or another, on the teaching force of Harvard University. His death diminishes the altogether too small number of men in whom specialized scholarship has not made impossible broad culture and human sympathy.

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Football Reform

One stage in the progress toward more wholesome conditions in intercollegiate football was reached last week. The new rules formulated by the American Intercollegiate Football Rules Committee were put into final form on Saturday. These rules may be divided into two categories: In the first may be put those rules which have been framed to bring about a more open game, putting less of a premium upon mere weight and strength and more of a premium upon speed and alertness. To attain this, devices have been adopted to make the line of scrimmage less compact and to foster longer runs. In the second category may be put those rules which have been framed to penalize and as far as possible to eliminate brutality and other kinds of unfair play. Certain acts have been stigmatized as brutal and unfair, severe penalties have been attached to them, and an additional official has been added to make detection of the violation of rules easier. All these rules, however, are but forms which can be effective only as they represent a sound spirit in athletics. The Committee itself recognizes this fact, and urges officials to enforce not merely the letter but also the spirit of the rules. How successful these new rules will be no one, we believe, can now tell. Much depends upon how far a wholesome and intelligent determination to make college athletics clean has extended. These rules have been made in good faith; they ought to be fairly tested. In the meantime various colleges have taken separate action. At Yale the faculty, running somewhat counter to tradition, has made certain restrictions; at Wisconsin the ban on football has been removed, as it has also been at New York University, which called the conference that resulted in the formation of the new Rules Committee; at Harvard the Athletic Committee has pronounced in favor of football under the new rules, but the matter is still subject to action by the Overseers and the Corporation.

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England Rules One-fifth of the Earth's Surface

The Local Government Board's census of the British Empire has now been issued. The task was undertaken some years ago at the instance of Mr. Joseph Chamberlain when he was Colonial Minister in the Conservative-Unionist Cabinet, but the report is officially addressed to Mr. John Burns, the President of the Local Government Board in the new Liberal Cabinet. The two men represent opposite extremes—one is an imperialist, and the

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other a leader who dislikes the term imperial. Since the preceding census millions of square miles have been added to the British Empire. Its aggregate area is now nearly twelve million square miles (Russia's falls short of nine million), thus exceeding one-fifth of the land surface of the globe, and its population is over four hundred million, or about that of China; Russia, the third Empire in point of population, with about a hundred and forty million, stands far below. In India there has been a decrease of population because of famine and plague. Aside from this, there has also been a decline in the rate of increase throughout the remainder of the Empire. Nevertheless, King Edward's subjects in Asia exceed three hundred million; in Africa, forty-three million; in Europe, forty-two million; in America, seven and a half million; in Australasia, five million. Classifying these by religion, we find no less than two hundred and eight million Hindus, ninety-four million Mohammedans, fifty-eight million Christians, twelve million Buddhists, and twenty-three million Parsees, Sikhs, Jains, Jews, Confucians, and adherents of other religions.

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Prince Rupert

Romance, history, and adventure happily blend in the naming of a city not yet in being, but which, it is entirely safe to say, will play an important rôle in the future development of Canada's great Northwest. Realizing the importance of a right selection of a name for the city to be established at the western terminus of its great transcontinental railway, the Grand Trunk Pacific Company some time ago offered a prize of $250 to the person who would suggest a name that should be euphonious, appropriately significant of Canada, and more particularly of the Northwest and British Columbia. The Company received upwards of twelve thousand suggestions, and awarded the prize to Miss Macdonald, of Winnipeg, who suggested Prince Rupert, the name eventually selected. The selection happily restores to the geography of North America the name of the dashing cavalry officer who harried Cromwell's sturdy Ironsides, contested with Blake the supremacy of the seas, and, after a romantic career in the Old World, made for himself a name as an explorer in the New. For his brilliant though in the end unsuccessful services in the Stuart cause, Prince Rupert received from Charles II. in 1669 a grant to a vast domain in North America for a century or more known as "Rupert's Land." The grant was made to Prince Rupert, eleven other noblemen, and six commoners, who were officially styled "The Governor and Company of Adventurers of England trading in Hudson Bay." The grant comprised a vast domain, much vaster in fact than King Charles or even Prince Rupert dreamed, embracing as it did all the territory drained by the waters flowing into Hudson Bay. With true kingly generosity, this "Company of Adventurers" was required yearly to pay to the King and his successors only two elks and two black beavers. The Company took formal possession of their new empire, and established trading-posts from the Atlantic to the Pacific, including what is now Alaska. With the exception of a period of seventeen years, during which it was held by the French, the Company, known later as the Hudson's Bay Company, claimed occupancy and control of all this vast region, excepting, of course, Russian America, now Alaska, down to 1867, when, under the "British North American Act" of the Imperial Parliament, negotiations were entered into whereby in 1869 "Rupert's Land" became a part of the Dominion of Canada. The importance of the grant to Prince Rupert is readily seen in the fact that it was the charter of the Hudson's Bay Company which he secured that saved the great Northwest to Canada, and it was this grant also that was the historical bar to the old-time slogan, "Fifty-four forty or fight," which once endangered the peace between the United States and Great Britain. The city which is thus fitly to perpetuate a name so closely associated with British North America will be established on Kalen Island, about forty miles below Port Simpson. It is near the Skeena River, and along the banks of the latter will be built the railway to terminate at Prince Rupert.

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The President's Speech

The speech of the President, which we print in full this week, is, in our judgment, one of the most important utterances which he has ever made. It is important as the utterance of the President of the United States. It is still more important as the reflection of a sentiment, gradually crystallizing into an opinion, of a great body of Americans of sane mind, progressive temper, and moderate incomes. It embodies three convictions:

I. Indiscriminating condemnation is as bad as indiscriminating approbation. The periodicals which indulge in it are not critical periodicals. The heart of America is sound and the conscience of America is alert, and it is because they are so that the robberies perpetrated in violation of law by some labor leaders and the robberies perpetrated under cover of law by some capitalistic magnates have aroused such a passion of healthy indignation. To keep that passion healthy it must be controlled and directed by a sound judgment. With this The Outlook absolutely and without qualification agrees.

II. The enormous fortunes accumulated by a small number of capitalists are a menace to the country. That menace is not averted by generosity in the expenditure of the incomes which are derived from these fortunes. As a remedy the President proposes "a progressive tax on all fortunes beyond a certain amount, either given in life or devised or bequeathed upon death to any individual—a tax so framed as to put it out of the power of the owner of one of these enormous fortunes to hand on more than a certain amount to any one individual; the tax, of course, to be imposed by the National and not the State Government." We agree with the President's diagnosis: such fortunes are a menace to the Republic. We do not consider the remedy which he proposes to be adequate. We doubt whether the Federal Government can under the Constitution levy such a progressive tax on all fortunes. We are quite sure that if it could do so it would only mitigate, not cure, the evil. The remedy must go deeper. Law must at least so far modify the tariff as to prevent it from being a stimulant to the acquisition of great fortunes. It must bring all corporations under such legislative supervision and control that the common people can invest their savings in productive industrial enterprises as safely as they are now invested in savings banks. Above all, it must, by a system of taxation on the land and its contents, secure to the people that common wealth which under our present industrial system is put up to be gambled for by the unscrupulous or laid hold of for their own benefit by the astute and the strong. In brief, we cannot maintain an industrial system which promotes the creation of great fortunes in the hands of a few and remedy the evil by distributing among the people a part of the fortune at the possessor's death. We cannot go on eating fats and sweets and preserve our health by an occasional dose of calomel.

III. The Federal Government must "in some form exercise supervision over corporations engaged in inter-State business—and all large corporations are engaged in inter State business—whether by license or otherwise, so as to permit us to deal with the far-reaching evils of overcapitalization." Yes! And other evils than overcapitalization. The Outlook has no doubt that Congress can forbid any corporation to engage in inter-State commerce unless it has first received a license from the Federal Government, and that it can attach any reasonable qualifications to such license. In this way all great corporations can be brought under Federal supervision and control. The end sought appears to The Outlook just, the means proposed legitimate and probably wise.

By suggestions two and three the President has propounded for discussion two very important and far-reaching themes; the importance of them has already been recognized both by the European and the American press; the debate is sure to be widely extended and vigorous. The Outlook, without now pretending to speak a final word upon either of these questions, here expresses more than mere first impressions;

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they are convictions gradually formed as a result of past studies, they have been heretofore frequently indicated in these columns, and they are here reiterated though not fully formulated.

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A Great Senatorial Debate

The movement for railway rate regulation has conferred on the country one benefit: it has produced a real debate in the Senate of the United States. "Hope springs eternal in the human breast," and this event awakens a pleasing anticipation of the time when a real debate may take place in the House of Representatives. In the Senate, Senator Spooner, of Wisconsin, represented one view of the Constitution, Senator Bailey, of Texas, the other, and both were wholly free from the arts of the demagogue and the meretricious rhetoric of the stump speaker. The debate recalls the days of intellectual seriousness which some of us feared had passed from the Senate never to return.

There are three amendments proposed to the Railway Rate Regulation Bill, each intended to limit the interference of the courts with the operation of the bill: one allows them to consider only whether the Railway Rate Commission has by its decision in any case exceeded its legal and constitutional authority; the second allows the enforcement of the Commission's decree to be suspended by an appeal to the courts only in case the railway pays into court at stated intervals the difference between the money it has collected from the shippers and that prescribed by the Commission, or files a bond to secure the payment of the money; the third provides that the decision of the Commission shall go at once into effect, and that the courts shall not by injunction or other decree delay its enforcement. This last was the amendment under discussion.

The Constitution of the United States provides that "the judicial power of the United States shall be vested in one Supreme Court and in such inferior courts as the Congress may from time to time ordain and establish." Congress organized a Supreme Court and District and Circuit Courts. The Supreme Court is called into existence by the Constitution; the inferior courts by Congress. Has Congress authority to limit the powers of these inferior courts, or do all the powers which belong to courts of justice, according to Anglo-Saxon usage, necessarily inhere in them under the Constitution? This is the question which the Senate debated last week, and which the country has to consider. For convenience' sake we shall designate the opposing opinions as the conservative and the radical view.

I. *The Conservative View.* The Constitution definitely vests the judicial power of the United States both in law and equity in certain courts to be established by the Congress. These phrases, "judicial power," "law," "equity," had at the time of the adoption of the Constitution a well-defined historical meaning—a meaning determined by the history and traditions of the Anglo-Saxon people. No authority was given to the Congress to limit the judicial power which the Constitution declared should be vested in the courts; to the Congress was given only the task of calling the courts into existence. As soon as they were created the "judicial power" was vested in them by the Constitution, and that power Congress has no power to take away, limit, or modify. In support of this contention is cited among other authorities the following language of Judge Story, of the Supreme Court, in the case of Martin vs. Hunter's lessee (1 Wheaton 304):

> The language of the article [Art. III., Sec. I., of the Constitution] throughout is manifestly designed to be mandatory upon the legislature. . . . "The judicial power of the United States shall be vested" (not may be vested) "in one Supreme Court and in such inferior courts as Congress may from time to time ordain and establish." . . . If, then, it is the duty of Congress to vest the judicial power of the United States, it is a duty to vest the whole judicial power. The language, if imperative as to one part, is imperative as to all. . . . But even admitting that the language of the Constitution is not mandatory and that Congress may constitutionally omit to vest the judicial power in courts of the United States, it cannot be denied that when

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it is vested it may be exercised to the utmost constitutional extent.

Based upon these principles and this Supreme Court authority, Senator Spooner thus states the conservative position for which he contends:

> They [the framers of the Constitution] intended by the Constitution to create, and did create, three co-ordinate and independent branches of the Government, to each of which was assigned its proper function, clothed with the power essential to their proper discharge. They intended that each should be in its sphere absolutely free from invasion by the others. They created the legislative department to enact rules of action, the executive department to administer the laws, the judicial department (the weakest of all in a way) to hold each of the others—the legislative and the executive—strictly to the limitations of the Constitution. Each was to be permanent as the Government itself, until changed by the people.

II. *The Radical View.* The Constitution does not define judicial power. Giving to Congress the authority to create the courts, it leaves with Congress the authority to define in detail the powers which those courts may exercise. Congress has Constitutional authority to abolish the courts which it has created; but authority to destroy all the power of the courts necessarily involves authority to limit their powers. Congress frequently has thus limited the judicial power of the courts, and has been uniformly sustained by the Supreme Court in so doing. Thus by statute Congress has defined both the punishment which the courts may inflict for contempt, and the cases in which punishment may be inflicted; has limited the power to grant mandamuses to certain specified cases; has forbidden the courts to issue executions against the person in enforcement of their judgments, by the provision that "No person shall be imprisoned for debt in any State on process issuing from a court of the United States when by the laws of such State imprisonment for debt has been or shall be abolished." In these and other analogous cases the Supreme Court has affirmed the Constitutionality of the acts of Congress. Basing his argument upon these principles and these and other analogous authorities cited from the decisions of the Supreme Court, Senator Bailey answers the question whether Congress can limit the powers of the Federal courts in the following language:

> That they have inherent powers in one sense is true; that is, if you create a Federal court, and do not expressly forbid it to exercise certain powers, it possesses them by virtue of its creation. Such is the power to issue an execution to enforce its judgment; such is the power to punish summarily for contempt; and yet the books are full of cases which affirm the power of Congress to prohibit this right of the court to issue execution or to punish for contempt, except according to the statute. When the Supreme Court expressly has decided that Congress can regulate the power of a Circuit Court to issue an execution, in God's name how can a lawyer contend that Congress can not regulate the right of that court to issue a mere interlocutory decree?

III. *Our View.* The question which we have thus endeavored to define is one of far-reaching importance. If Senator Bailey is right, Congress could abolish all equity jurisprudence, the whole system of injunctions and mandamuses, could substitute for a punitive administration of justice a purely reformative system, could so curb and limit the power of the courts as to deprive the individual of a very important if not an absolutely essential safeguarding of his person and property. If Senator Spooner is right, the courts possess a power greater than Congress itself, and can neither be deprived of their present powers nor invested with new powers if those which they now possess are inadequate. For if the Constitution defines by the phrases "judicial power," "law," and "equity" the powers of the courts so that Congress cannot diminish them, neither can Congress increase them. Thus the question is perhaps the most vital which has been brought before the country since it was called on to consider whether the Congress had Constitutional authority to prohibit slavery in the Territories. No opinion on this question is or can be authoritative except that of the Supreme Court of the United States. But the question is not complicated; it is one for laymen no less than for lawyers. Laymen as well as lawyers will differ in their solution of the problem. The Outlook accepts the more radical view, or that of Senator Bailey, in spite of the

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conceivable dangers enumerated above, chiefly for these three reasons:

1. A partial examination of the acts of Congress and the decisions of the Supreme Court convinces us that this view has been consistently held and acted upon from the foundation of the Government.

2. An examination of the language of the Constitution confirms this historic interpretation. The Constitution uses the phrases "legislative power," "executive power," "judicial power;" but it does not define either phrase. It appears to us that the term "judicial power" is used in the Constitution to distinguish it from "executive" and "legislative power," and signifies simply "the power to construe and expound the law, as distinguished from the legislative and executive functions" (Bouvier's Law Dictionary). The Congress cannot exercise that power nor vest it in the President, as it cannot exercise executive power, nor vest in the courts or the President legislative power. But while the general power to construe and expound the law is vested in the courts by the Constitution, the powers which they are to possess in order to construe and expound the law rest wholly with the people, and may from time to time be increased or diminished; and this must be done by the representatives sitting in the Congress. The Congress cannot take the judicial power from the courts, but it can determine what shall be their judicial powers.

3. The radical position is not only confirmed by the practice of the Nation and the decisions of the Supreme Court, and sustained by the language of the Constitution; it also appears to us to be in accord with sound political principles. It is not for the advantage of the Nation that the courts should be guaranteed all the powers possessed by Anglo-Saxon courts prior to 1787, nor deprived of the possibility of possessing additional powers. The Nation should not be tied hand and foot even by its own traditions, still less by those of the mother country. The people should be able to confer additional powers on the courts if such are necessary for their efficiency, and to take from the courts powers already possessed by them if they are used injuriously. History shows that from the time of Moses down the people have suffered more from unjust or unwise judges than from their own excesses. It is safer to trust the people with absolute power than to vest that power in any oligarchy—executive, legislative, or judicial. The way to prevent the destruction of the courts by Congressional action is not by making them independent of Congress, but by electing good Congressmen. There is peril from the passions of an unchecked democracy; but the remedy is not the creation of a judiciary with power which can neither be increased nor diminished, but by the maintenance of a judiciary whose judicial powers are always subject to ultimate popular decree.

Whether it is *wise* to deprive the Federal courts of their power to grant injunctions or otherwise to stay proceedings under the decisions of the Inter-State Commerce Commission we do not here discuss. We are doubtful of the wisdom of such a measure. But we believe that Congress has authority to increase and diminish, in its discretion, the powers of the Federal courts, except those of the Supreme Court.

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Maxim Gorky

Alexei Maximovitch Pyeshkoff, widely known under his writing name of "Maxim Gorky," who arrived in this country last week as a representative of the revolutionary movement in Russia, is a very interesting and from certain points of view a significant figure in contemporary Russian life. Political and economic conditions in Russia for many decades have pressed so closely upon the instincts, occupations, habits, and ideals of the people that they may be regarded as constituting in an unusual sense the vital conditions of Russian life; and for this reason Russian literature has shown very little of the ease, the play of humor, the sense of freedom, which bears fruit in the delicate touching of many kinds of art for the mere pleasure of it. More intimately than any other modern literature it represents actual conditions; and as the expression of these conditions perhaps the best explanation of the Russia of to-day, seething with agitation and in the throes of revolution, is to be

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found in the novels of Gogol, Dostoyevski, Turgénieff, and Tolstoy. This fiction is the outcry of the soul of Russia, repressed and stunted, but in passionate protest against the oppression which has arrested the normal development of the Russian people, checked its freedom of thought, and in a way blighted the beauty of its imagination. One of the saddest chapters in the history of the last twenty-five years in that country has been the disappearance of a group of promising young writers who, a generation ago, by the variety of their talents, their enthusiasm, and their devotion to the higher ideals of the Russian nature, seemed about to inaugurate a new movement in Russian literature. To-day many of them are dead, others are in exile, and a feeble remnant of white-haired and broken men constitute a terrible arraignment of the kind of government which, instead of freeing the genius of a people, destroys it. When Turgénieff wrote "Fathers and Sons," he awoke the conscience of the Russian people and opened its eyes to the conditions of the serfs. In "On the Eve" and in various other novels he pictured the Russian idealist eloquently declaiming against the Government, but entirely lacking the will-power to right abuses or to lead a movement of liberation. Tolstoy has been driven by Russian conditions into a philosophy of religion and life profoundly interesting as the expression of a man of perfect sincerity and of great genius, but entirely unworkable as a social system. Gogol's "Dead Souls" and "The Inspector" lifted the veil from the widespread demoralization of Russian character. Dostoyevski's "Crime and Punishment" was a tragic study of some contemporary social conditions in that country. These writers, despite the sense of melancholy and the note of despair which pervades their work, disclose a certain breadth of view, and represent the great traditions of literature.

Maxim Gorky is a man of a different type of mind, the exponent of a much narrower view, the representative of a class rather than of the nation. Of humble parentage, neglected and practically abandoned in his childhood, he became a tramp, and while he was still a boy the bitterest and the most sordid side of human experience was driven into his consciousness. He scorned books; but when Dumas, Gogol, and other writers came in his way, his imagination took fire and his intellectual life began. He knew the great floating population of Russia at first hand; the men who live on the great rivers, the tramps, the outcasts, the prostitutes—even the thieves; and he became their recorder. For the first time, almost, in the history of literature, the lowest types of men and women entered into art, and their characteristics were seized upon by a man of intimate knowledge and of a narrow but powerful and graphic imagination. His genius is at its best in his short stories, many of which have an astonishing vitality, vividness, and power; such a story, for instance, as "Toye" (The Trio), which describes the career of three boys whose childhood was passed in the most sordid and wretched surroundings, who had companionship with thieves, murderers, and prostitutes, and were overweighted with temperament; one passionately proud, another of a sensitive, poetic nature, and the third an embryo philosopher. The individuality of this little group is sketched with intense and almost passionate sincerity and in the realistic manner. Another little story, "Twenty-six of Us and One Other," describes a group of bakers in a subterranean bakery, whose habits were hardly above those of animals, doing their work under the most noisome conditions, to whom the poetry of life is represented by an innocent Russian girl who passes in and out of the building in which they are at work, with a smile or a word of greeting for them, and becomes a kind of divinity to them. Then comes the villain in the character of a young soldier, and the men watch in an agony of apprehension, comforting one another and laying wagers on the virtue of the girl; and when finally her history mingles with the sad history of so many girls of her class, the light of day fades out for the little group of men, to whom her personality was a crevice through which the blue of heaven shone. In his longer story, "Foma Gordyeeff," Gorky drew a picture of life among the

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commercial classes which holds both the characters and the readers with the relentless grip of the hardest kind of realism, brutally frank and direct.

Genius of a kind Gorky undoubtedly possesses; intimate knowledge of phases of life to which, as a rule, literature has been a stranger, is at his command. But he lacks breadth of view, a sense of the wholeness of society. He is partial, one-sided, and narrow. He lacks the religious enthusiasm of Tolstoy, the breadth of social outlook of Turgénieff; and there is behind his terrible picture of the worst social conditions none of that grasp of general laws which infuses such volumes as "Nana" and "L'Assommoir" with a terrible fascination. The sympathies of the American people have been profoundly stirred by the needs and distress of the Russian people. They are naturally in touch by instinct and by conviction with a great people struggling through mist and darkness towards a freer life. But they will wait, before accepting Gorky's interpretation of affairs or his leadership in the movements of the day, for a definition of his aims and the methods by which he would secure them. It may, however, be said with confidence that, whatever allowance charity may make for individuals, there is no considerable body of people in this country who will follow as a leader or respect as a teacher one whose teaching or whose example indicates a disregard for the sacredness of the family.

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The Aftermath

Easter morning was the beginning of the world-wide disclosure of the religion of Christ to men. To us, too often, it marks the culmination of the Christian year, the end of the typical experience of the founder of our faith. The tide of devotion, steadily rising through the Lenten season, touches high-water mark in the joy of the great festival and then subsides in the regularity of the ordered services which fill the year until Advent recalls once more the figure of the Master of life. To the first believers the day of the Resurrection meant something deeper and more significant than it means to too many of their successors to-day. It was a day of fulfillment, but it was even more a day of beginnings; it marked not the culmination but the widening of a great force in the affairs of men; not the sublime apotheosis of the greatest of Teachers, but the going forth of his spirit to the ends of the earth; not the finishing of a unique work, but the beginning of the work of that church which, despite its wanderings and divisions, is still the body of Christ.

Easter morning will always bring in the divinest of days; no other festival has so much joy in its keeping as that which commemorates the victory over death and the sudden flooding of the sorrowful world with hope and life. But Easter is much more than a refuge from fear, a sanctuary where the tears of sorrow are dried and smitten hearts calmed with faith and filled with joy; it is the starting-point for a new vigor in the running of the race; it is a new consecration to the work, a new rest and strength in the sorrows, uncertainties, and cares of life. The Disciples did not stay in the places which his reappearance had made memorable; they did not make a church of the tomb; they did not rest in the assurance of their immortality; they had come, not to the end, but to the beginning of their faith and work. What they had dimly hoped they now possessed; what the most spiritual of them faintly discerned they now understood; Easter was to them, not the culmination, but the confirmation of the great new faith which had been born in their hearts. Their questions were answered, their doubts set at rest, their night of ignorance and uncertainty turned to day; the revelation of the will of God and his purpose toward his children in the human life of the Christ was completed; their hour of service had struck, their part in the great work had been assigned, their ministry begun. From the empty tomb went forth a band of disciples indifferent to toil, ready for hardship, emancipated from the fear of death, to carry the glad tidings to the ends of the earth. For Easter is not only a great memory, it is a great hope; it is not the end but the beginning of the world-wide coming of that light of im-

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mortality which means, not simply release from fear, but the joy and courage and boundless energy of the measureless life of God in the soul of man.

Every Easter ought to bring with it a renewal and deepening of faith expressed in greater strength and a more steadfast devotion to the bringing of righteousness and peace among men. If Christ be risen from the dead, then of all men—to reverse the Apostle's phrase—are those who believe most happy; and it is of the very essence of happiness that it diffuse itself. Pleasure is often selfish; happiness must always have in its heart a fervent desire to share with others that which it feels is too great to keep for itself. The modern world is full of unhappiness because it is full of unbelief; the air is charged with doubt, pessimism, and despair. To be happy in such an age as this is the first duty of every man who believes in God and his care for his children; for happiness is the state of those who know that, while all kinds of pain and sorrow may meet them on the way, they are forever safe in his keeping; and that, however black may be the clouds that hang about the world, there is nevertheless a divine purpose being worked out in the troubled life of the race. If everywhere to a few men and women there should come the victorious joy, the burning zeal, which the first Easter brought to the first disciples, the air of the world would be changed as if by magic, a new courage would invigorate all good works, a new peace fall on minds now oppressed with forebodings, a new joy kindle under the somber skies. If Christ be risen, why keep the stone before the sepulcher in which the highest hopes of the race are hidden! Men need the joy and freedom of a great renewal of faith; those who believe need a tonic in the debilitating air of the time; let them take counsel with their noblest aspirations instead of with the semi-despair of those interpreters of life who read its mysteries without the light of the Resurrection; let them rest, not in the guidance of their fellows, blind and baffled like themselves, but in his leadership who knew sorrow and pain and sin as no other has ever known, and who could say in the presence of all the misery of the world—God is love, and ye are his children.

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"The Supreme Need of the Modern Church"

The nineteenth century will be memorable for an industrial revolution which enormously increased the wealth-producing power of the civilized nations. Political economists contemplating its results agree that society is now confronted with the problem of an equitable distribution of the wealth produced by increasing power in increasing volume. The twentieth century already bids fair to effect this somehow, whether by evolution or revolution is not yet clear:

> "For all the past of Time reveals
> A bridal dawn of thunder peals,
> Whenever Thought hath wedded Fact."

Those who carry distinct recollections of but a decade of illustrative events are aware of a social movement setting in throughout Christendom with a steadily swelling current. Not to speak of the portentous growth of Social Democracy under the shadow of German militarism, the gage of battle against privileged interests flung down by "Labor" in the recent British election is of closer significance to us, among whom the doctrine of municipal ownership, imported or rather re-enforced from our mother country, has lately gained surprising strength.

No more significant sign of the set and the strength of this social movement has appeared among us than the turn recently given at Yale to the Lyman Beecher Lectures on Preaching. For thirty years this lectureship has been filled by men of distinction in American and British churches. This year it was for the first time exclusively devoted to setting forth "The Social Message of the Modern Pulpit." The lecturer, Dr. Charles R. Brown, of California, possessed unusual qualifications for such a service. The First Congregational Church at Oakland, which he has served for ten years, includes in its membership of nearly fourteen hundred many representative business men of large means, and many whose capital is mostly or only in

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themselves. He is also a voting member of the Central Trades Council, the executive body of the labor organizations in that city of 70,000 people, a man in whom both capitalists and laborers confide for just appreciation and competency to lead.

At the Des Moines meeting of the National Council of Congregational Churches in 1904, Dr. Brown's address upon "The Supreme Need of the Churches" to apply the social principles of the Gospel to the conditions of everyday life was noted as one of the most significant utterances of that occasion. That address constitutes the core of the eight lectures delivered at New Haven. That so staid and conservative a university as Yale brought Dr. Brown across the continent to give them, primarily, to the young men it is training to preach the Gospel, must be deemed, in view of their substance, a most noteworthy sign of a changing time.

These lectures bring an indictment against the economic system of Christendom as both unjust and inhuman, together with an appeal to the Christian conscience to humanize it according to the ideals of Jesus. The third lecture, grounded on "the story of an ancient labor movement" in the Book of Exodus, drew a close and stinging parallel between the bitter lot of the Hebrew laborers for Pharaoh and that of many of our own people whose labor contributes to splendid fortunes:

> Are there not thousands of breaker boys at the mines in Pennsylvania, and of bobbin girls in the cotton-mills of the South, and of factory hands, both men and women, in all the huge manufactories, whose physical health and mental unfolding, whose spirit of hope and moral stamina, are being ruthlessly undermined by the grinding demand for large profits and good dividends, in order still further to swell the most extravagant scale of living, on the part of great numbers of the prosperous members of society, which this world has ever seen?

These are not the words of a demagogue. Neither ignorance nor class interest can be imputed to the speaker. It is not in the market-place, but before the Areopagus, that he declares: "There are Pharaohs in our counting-rooms as well as in those palaces on the Nile." Yet it is not individuals so much as the system which breeds and binds them that he condemns. If steel-workers are discarded at forty-five, it is for the reason given by their superintendent: "The way we have to rush things now makes it necessary for us to get in a batch of men, work them out, and then get a fresh batch." If twenty thousand children under twelve are slaving in Southern cotton-mills, it is for the same unreason: "We have to compete with other mills, and keep our profits up." And so, to speak blunt truth, seed-corn is fed to hogs. Pertinently Dr. Brown asked, "What type of human being will such a process ultimately produce?" Spiritual values are at stake in the industrial struggle. "Let my people go that they may serve me"—the Voice that spake in Egypt speaks in America.

Dr. Brown's indictment of our economic system is that it is a system of unmodified self-interest, and that this ruling principle brings in, not the kingdom of heaven, but the kingdom of hell. The way out, however difficult, is plain. It is in substituting for the ideals of Pharaoh or Crœsus concerning property the ideals of Christ concerning persons. "There is a will of God about wages and hours, lands, mines, luxury, and penury," as affecting human welfare. Jesus would found the social order on the basis of human brotherhood in the service of one another as the service of the All-Father. Here Dr. Brown is as strong constructively as in the criticism preceding. His main emphasis is on the axiomatic principle of the social responsibility of the strong for the weak, and on the co-operation of trained specialists and Christian preachers as guides and inspirers of the divine task of humanizing inhuman conditions.

These lectures in book form are very likely to elicit a wider interest than any of their predecessors. Two classes of people, poles apart from each other, will regard them with more or less distrust. On one hand high and dry economists will resent what seems to them an unwarrantable intrusion of sentiment into business. George Eliot long ago turned the point of this objection in saying, "The desires of men are the molecular forces of economics."

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Her meaning is obvious. What gives value to anything is the fact that somebody desires it. What nobody desires has no economic value. Economics is simply the steward who fills the orders of desire, regardless whether it is the desire of Judas Iscariot or the desire of the Good Samaritan that gives the order. But there can be no question which of these two has the right of way. So far, then, from the demand of Christian ethics upon economics being an intrusion into business, it is rather an extrusion of Satanic ethics out of business.

On the other hand are revivalists, relying solely on efforts for individual regeneration to "reach the masses" weighed down by oppressive conditions. Statistics expose the futility of this rowing with but one oar. During the first half of the nineteenth century, while the conditions of industrial life were substantially democratic, revivals of religion multiplied the churches much faster than the population grew, although their gospel was individualistic. During the second half-century, as industry gradually passed into its present oligarchic organization, this rate of increase declined, though great revivalists traversed the land. During the last decade of the century the growth of the churches just kept pace with that of the population, and since the present century began has dwindled to 77.5 per cent. of it. It is not that the individualistic type of Christianity has been less frequently or fervently preached. It has rather been proved socially unserviceable, unable to expel social injustice from an environment in which multitudes find the higher aspirations of humanity constantly baffled and starved.

Thus experience gives point to the word for the hour that was spoken at Yale:

> The Hebrew Church began with an industrial deliverance. The Divine Voice spake to meet the social needs of a people in bondage. Their deliverance was a social readjustment. The Christian Church, likewise, in its beginnings was accompanied by a social reaction which found expression in a voluntary communism. A people full of the Holy Spirit endeavored to conform the industrial and social relations of men to the will of Christ. This is the supreme need of the modern Church.

The Spectator

"It is the needless waste of the modern hotel magnificent rather than its ostentatious luxury that in particular disgusts me," said the Spectator's friend who had been spending a week at one of New York's expensive hostelries. "If one wants marble-pillared entrance, extravagant decoration, bizarre coloring, a medley of effects from white and gold to Circassian walnut, a sickening surfeit of the ornate unrelieved by one small oasis of simplicity to rest the eye, with all the machinery of 'complete comfort' (so called) which goes with the palace idea of an inn, why, he gets what he pays for. But when it comes to a like lavishness of the menu, the practical necessity of ordering more than one wants or can eat without gorging, to get a part of what is wanted, then my old-fashioned conscience revolts; for it is simply waste; and while luxury may be, and is, justified—since justifiable luxury is so wide a variable, according to condition, as to elude definition for others—waste cannot be justified. The cardinal principle of modern business (and these days we all think in terms of business) is to minimize waste, to 'utilize the by-products.' Yet in one great feature characterizing the life of a people devoted to business as we Americans are—our hotel system, of whose superiority so much is made—waste in food is accepted as a matter of course."

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The Spectator, who heartily indorsed his friend's protest as embodying certain hazy notions and distinctions of his own, recalled it not long after while listening to the experience of another friend, a generous man of inherited wealth, but a man whose soul abhors waste. Perhaps in him such natural abhorrence has been intensified by the fact that his specialty as a university professor is sociology. "I took my family to New York recently for a week's stay at the Blank," he said, naming a leading hotel; "and, having heard so much of the cost of living there, I thought I would try an experiment. I decided that we should live as nearly as possible as we did at home, and, by keeping exact figures of the cost of each

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meal, find at the week's end the average cost for each per day. There were five in our party, my wife, the governess, the two children, who are twelve and fourteen, and myself—practically all adults. This, of course, enabled me to take advantage of a single or double portion of anything, as vegetables, where it would suffice for the party. I did not stint any one, but did not order the most expensive dishes. What did I order? Well, we usually had fruit, a cereal, and eggs and coffee for breakfast; cold meat and salad, perhaps, with fruit, for lunch; soup, a roast, say, and two vegetables, with salad, dessert, coffee, and a bottle of claret for the older ones, for dinner. I included the claret and the usual fees, and found that the average cost for each of us was $2.65 a day, at what is reputed to be one of the most expensive hotels in New York. Had I been a little less careful in ordering just enough, and had I ordered more of the unusual things, taking the license one is apt to take at a hotel, that average cost might easily have been nearer five dollars a day. My experiment gives me a line on what the waste of hotel living is, at least for transient patrons."

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One such hotel in New York "serves from four thousand to six thousand meals daily." This was the statement of its manager when interviewed recently on the remarkable expansion of the hotel business, due to an abnormal prosperity, as shown by what the reporter calls "the record-breaking demand for high-priced food supplies." Now, it happens that the Spectator has been shown through the pantries and the kitchen of this particular hotel—a most reassuring custom, by the way, to prove that the process of wholesale cooking may be so sanitary as actually to give confidence, even zest, to appetite. But what most struck the Spectator was, not the perfect cleanliness everywhere, which he of course expected, but the crematory to consume everything that left any table, on any plate or platter. No matter how little anything had been touched, though even more than half a sirloin steak, for example, had remained on the platter just as it came from the kitchen, it was incinerated with the unusable débris. What such palatable leavings of food would total in a hotel conducted regardless of waste, and serving from four thousand to six thousand meals daily, the Spectator does not venture to guess. But here certainly, as it seems to him, is a by-product of the hotel business to be utilized for those who need "just food." The Spectator offers this suggestion modestly, appreciating that a seemingly simple plan may often involve difficulties that would make it practically valueless.

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Extravagance and waste are associated in popular thought with irresponsible wealth, usually speculative or inherited. Few appreciate how largely these characterize the less fortunate, even the poor. The Spectator has, in this connection, more than once recalled the talk he had with the head of the Organized Charities in a New England manufacturing city. The topic was the high cost of living there, especially the price of meat. "But our butchers say," explained the local authority, "that they cannot sell their poorer cuts of meat to any but their richer customers. They are the only ones who know how to make use of such cuts, or care to try to." There was some complaint at the time that the rate of wages paid, though higher than in most manufacturing cities, was insufficient because of the exceptional cost of living. To one operative with whom he talked the Spectator instanced the popular demand for only the best cuts of meat as an extravagance, even waste, when with a little care and painstaking cheaper cuts could be made equally palatable and nutritious. "But," was the reply, "we ought to get wages enough so that our wives need not have to fuss to make poor meat taste good." For this point of view—that having the best is a social right, and that being obliged to substitute something cheaper, even if satisfactory, is a social wrong—there is, the Spectator has found, no argument but to change the point of view by indirect education. This, he believes, is being slowly but surely accomplished through the now general instruction in scientific cooking.

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The Man with the Muck-Rake

By Theodore Roosevelt

An address delivered by the President of the United States at the laying of the corner-stone of the Office Building of the House of Representatives, April 14, 1906, and printed by The Outlook from an authorized copy and by special arrangement

OVER a century ago Washington laid the corner-stone of the Capitol in what was then little more than a tract of wooded wilderness here beside the Potomac. We now find it necessary to provide by great additional buildings for the business of the Government. This growth in the need for the housing of the Government is but a proof and example of the way in which the Nation has grown and the sphere of action of the National Government has grown. We now administer the affairs of a Nation in which the extraordinary growth of population has been outstripped by the growth of wealth and the growth in complex interests. The material problems that face us to-day are not such as they were in Washington's time, but the underlying facts of human nature are the same now as they were then. Under altered external form we war with the same tendencies toward evil that were evident in Washington's time, and are helped by the same tendencies for good. It is about some of these that I wish to say a word to-day.

In Bunyan's "Pilgrim's Progress" you may recall the description of the Man with the Muck-rake, the man who could look no way but downward, with the muck-rake in his hand; who was offered a celestial crown for his muck-rake, but who would neither look up nor regard the crown he was offered, but continued to rake to himself the filth of the floor.

In "Pilgrim's Progress" the Man with the Muck-rake is set forth as the example of him whose vision is fixed on carnal instead of on spiritual things. Yet he also typifies the man who in this life consistently refuses to see aught that is lofty, and fixes his eyes with solemn intentness only on that which is vile and debasing. Now, it is very necessary that we should not flinch from seeing what is vile and debasing. There is filth on the floor, and it must be scraped up with the muck-rake; and there are times and places where this service is the most needed of all the services that can be performed. But the man who never does anything else, who never thinks or speaks or writes save of his feats with the muck-rake, speedily becomes, not a help to society, not an incitement to good, but one of the most potent forces for evil.

There are, in the body politic, economic and social, many and grave evils, and there is urgent necessity for the sternest war upon them. There should be relentless exposure of and attack upon every evil man, whether politician or business man, every evil practice, whether in politics, in business, or in social life. I hail as a benefactor every writer or speaker, every man who, on the platform, or in book, magazine, or newspaper, with merciless severity makes such attack, provided always that he in his turn remembers that the attack is of use only if it is absolutely truthful. The liar is no whit better than the thief, and if his mendacity takes the form of slander, he may be worse than most thieves. It puts a premium upon knavery untruthfully to attack an honest man, or even with hysterical exaggeration to assail a bad man with untruth. An epidemic of indiscriminate assault upon character does not good, but very great harm. The soul of every scoundrel is gladdened whenever an honest man is

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assailed, or even when a scoundrel is untruthfully assailed.

Now, it is easy to twist out of shape what I have just said, easy to affect to misunderstand it, and, if it is slurred over in repetition, not difficult really to misunderstand it. Some persons are sincerely incapable of understanding that to denounce mud-slinging does not mean the indorsement of whitewashing; and both the interested individuals who need whitewashing, and those others who practice mud-slinging, like to encourage such confusion of ideas. One of the chief counts against those who make indiscriminate assault upon men in business or men in public life is that they invite a reaction which is sure to tell powerfully in favor of the unscrupulous scoundrel who really ought to be attacked, who ought to be exposed, who ought, if possible, to be put in the penitentiary. If Aristides is praised overmuch as just, people get tired of hearing it; and overcensure of the unjust finally and from similar reasons results in their favor.

Any excess is almost sure to invite a reaction; and, unfortunately, the reaction, instead of taking the form of punishment of those guilty of the excess, is very apt to take the form either of punishment of the unoffending or of giving immunity, and even strength, to offenders. The effort to make financial or political profit out of the destruction of character can only result in public calamity. Gross and reckless assaults on character, whether on the stump or in newspaper, magazine, or book, create a morbid and vicious public sentiment, and at the same time act as a profound deterrent to able men of normal sensitiveness and tend to prevent them from entering the public service at any price. As an instance in point, I may mention that one serious difficulty encountered in getting the right type of men to dig the Panama Canal is the certainty that they will be exposed, both without, and, I am sorry to say, sometimes within, Congress, to utterly reckless assaults on their character and capacity.

At the risk of repetition let me say again that my plea is, not for immunity to but for the most unsparing exposure of the politician who betrays his trust, of the big business man who makes or spends his fortune in illegitimate or corrupt ways. There should be a resolute effort to hunt every such man out of the position he has disgraced. Expose the crime, and hunt down the criminal; but remember that even in the case of crime, if it is attacked in sensational, lurid, and untruthful fashion, the attack may do more damage to the public mind than the crime itself. It is because I feel that there should be no rest in the endless war against the forces of evil that I ask that the war be conducted with sanity as well as with resolution. The men with the muck-rakes are often indispensable to the well-being of society; but only if they know when to stop raking the muck, and to look upward to the celestial crown above them, to the crown of worthy endeavor. There are beautiful things above and round about them; and if they gradually grow to feel that the whole world is nothing but muck, their power of usefulness is gone. If the whole picture is painted black, there remains no hue whereby to single out the rascals for distinction from their fellows. Such painting finally induces a kind of moral color-blindness; and people affected by it come to the conclusion that no man is really black, and no man really white, but they are all gray. In other words, they neither believe in the truth of the attack, nor in the honesty of the man who is attacked; they grow as suspicious of the accusation as of the offense; it becomes well-nigh hopeless to stir them either to wrath against wrong-doing or to enthusiasm for what is right; and such a mental attitude in the public gives hope to every knave, and is the despair of honest men.

To assail the great and admitted evils of our political and industrial life with such crude and sweeping generalizations as to include decent men in the general condemnation means the searing of the public conscience. There results a general attitude either of cynical belief in and indifference to public corruption or else of a distrustful inability to discriminate between the good and the bad. Either attitude is fraught with untold

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damage to the country as a whole. The fool who has not sense to discriminate between what is good and what is bad is well-nigh as dangerous as the man who does discriminate and yet chooses the bad. There is nothing more distressing to every good patriot, to every good American, than the hard, scoffing spirit which treats the allegation of dishonesty in a public man as a cause for laughter. Such laughter is worse than the crackling of thorns under a pot, for it denotes not merely the vacant mind, but the heart in which high emotions have been choked before they could grow to fruition.

There is any amount of good in the world, and there never was a time when loftier and more disinterested work for the betterment of mankind was being done than now. The forces that tend for evil are great and terrible, but the forces of truth and love and courage and honesty and generosity and sympathy are also stronger than ever before. It is a foolish and timid, no less than a wicked thing, to blink the fact that the forces of evil are strong, but it is even worse to fail to take into account the strength of the forces that tell for good. Hysterical sensationalism is the very poorest weapon wherewith to fight for lasting righteousness. The men who, with stern sobriety and truth, assail the many evils of our time, whether in the public press, or in magazines, or in books, are the leaders and allies of all engaged in the work for social and political betterment. But if they give good reason for distrust of what they say, if they chill the ardor of those who demand truth as a primary virtue, they thereby betray the good cause, and play into the hands of the very men against whom they are nominally at war.

In his "Ecclesiastical Polity" that fine old Elizabethan divine, Bishop Hooker, wrote:

> He that goeth about to persuade a multitude that they are not so well governed as they ought to be shall never want attentive and favorable hearers, because they know the manifold defects whereunto every kind of regimen is subject; but the secret lets and difficulties, which in public proceedings are innumerable and inevitable, they have not ordinarily the judgment to consider.

This truth should be kept constantly in mind by every free people desiring to preserve the sanity and poise indispensable to the permanent success of self-government. Yet, on the other hand, it is vital not to permit this spirit of sanity and self-command to degenerate into mere mental stagnation. Bad though a state of hysterical excitement is, and evil though the results are which come from the violent oscillations such excitement invariably produces, yet a sodden acquiescence in evil is even worse. At this moment we are passing through a period of great unrest—social, political, and industrial unrest. It is of the utmost importance for our future that this should prove to be not the unrest of mere rebelliousness against life, of mere dissatisfaction with the inevitable inequality of conditions, but the unrest of a resolute and eager ambition to secure the betterment of the individual and the Nation. So far as this movement of agitation throughout the country takes the form of a fierce discontent with evil, of a determination to punish the authors of evil, whether in industry or politics, the feeling is to be heartily welcomed as a sign of healthy life.

If, on the other hand, it turns into a mere crusade of appetite against appetite, of a contest between the brutal greed of the "have-nots" and the brutal greed of the "haves," then it has no significance for good, but only for evil. If it seeks to establish a line of cleavage, not along the line which divides good men from bad, but along that other line, running at right angles thereto, which divides those who are well off from those who are less well off, then it will be fraught with immeasurable harm to the body politic.

We can no more and no less afford to condone evil in the man of capital than evil in the man of no capital. The wealthy man who exults because there is a failure of justice in the effort to bring some trust magnate to an account for his misdeeds is as bad as, and no worse than, the so-called labor leader who clamorously strives to excite a foul class feeling on behalf of some other labor leader who is implicated in murder. One attitude is as bad as the other, and no worse; in

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each case the accused is entitled to exact justice; and in neither case is there need of action by others which can be construed into an expression of sympathy for crime.

It is a prime necessity that if the present unrest is to result in permanent good the emotion shall be translated into action, and that the action shall be marked by honesty, sanity, and self-restraint. There is mighty little good in a mere spasm of reform. The reform that counts is that which comes through steady, continuous growth; violent emotionalism leads to exhaustion.

It is important to this people to grapple with the problems connected with the amassing of enormous fortunes, and the use of those fortunes, both corporate and individual, in business. We should discriminate in the sharpest way between fortunes well won and fortunes ill won; between those gained as an incident to performing great services to the community as a whole, and those gained in evil fashion by keeping just within the limits of mere law-honesty. Of course no amount of charity in spending such fortunes in any way compensates for misconduct in making them. As a matter of personal conviction, and without pretending to discuss the details or formulate the system, I feel that we shall ultimately have to consider the adoption of some such scheme as that of a progressive tax on all fortunes, beyond a certain amount, either given in life or devised or bequeathed upon death to any individual—a tax so framed as to put it out of the power of the owner of one of these enormous fortunes to hand on more than a certain amount to any one individual; the tax, of course, to be imposed by the National and not the State Government. Such taxation should, of course, be aimed merely at the inheritance or transmission in their entirety of those fortunes swollen beyond all healthy limits.

Again, the National Government must in some form exercise supervision over corporations engaged in inter-State business—and all large corporations are engaged in inter-State business—whether by license or otherwise, so as to permit us to deal with the far-reaching evils of over-capitalization. This year we are making a beginning in the direction of serious effort to settle some of these economic problems by the railway rate legislation. Such legislation, if so framed, as I am sure it will be, as to secure definite and tangible results, will amount to something of itself; and it will amount to a great deal more in so far as it is taken as a first step in the direction of a policy of superintendence and control over corporate wealth engaged in inter-State commerce, this superintendence and control not to be exercised in a spirit of malevolence toward the men who have created the wealth, but with the firm purpose both to do justice to them and to see that they in their turn do justice to the public at large.

The first requisite in the public servants who are to deal in this shape with corporations, whether as legislators or as executives, is honesty. This honesty can be no respecter of persons. There can be no such thing as unilateral honesty. The danger is not really from corrupt corporations; it springs from the corruption itself, whether exercised for or against corporations.

The eighth commandment reads, "Thou shalt not steal." It does not read, "Thou shalt not steal from the rich man." It does not read, "Thou shalt not steal from the poor man." It reads simply and plainly, "Thou shalt not steal." No good whatever will come from that warped and mock morality which denounces the misdeeds of men of wealth and forgets the misdeeds practiced at their expense; which denounces bribery, but blinds itself to blackmail; which foams with rage if a corporation secures favors by improper methods, and merely leers with hideous mirth if the corporation is itself wronged. The only public servant who can be trusted honestly to protect the rights of the public against the misdeed of a corporation is that public man who will just as surely protect the corporation itself from wrongful aggression. If a public man is willing to yield to popular clamor and do wrong to the men of wealth or to rich corporations, it may be set down as certain that if the opportunity comes he will secretly and furtively do wrong to

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the public in the interest of a corporation.

But, in addition to honesty, we need sanity. No honesty will make a public man useful if that man is timid or foolish, if he is a hot-headed zealot or an impracticable visionary. As we strive for reform we find that it is not at all merely the case of a long uphill pull. On the contrary, there is almost as much of breeching work as of collar work; to depend only on traces means that there will soon be a runaway and an upset. The men of wealth who to-day are trying to prevent the regulation and control of their business in the interest of the public by the proper Government authorities will not succeed, in my judgment, in checking the progress of the movement. But if they did succeed they would find that they had sown the wind and would surely reap the whirlwind, for they would ultimately provoke the violent excesses which accompany a reform coming by convulsion instead of by steady and natural growth.

On the other hand, the wild preachers of unrest and discontent, the wild agitators against the entire existing order, the men who act crookedly, whether because of sinister design or from mere puzzle-headedness, the men who preach destruction without proposing any substitute for what they intend to destroy, or who propose a substitute which would be far worse than the existing evils—all these men are the most dangerous opponents of real reform. If they get their way, they will lead the people into a deeper pit than any into which they could fall under the present system. If they fail to get their way, they will still do incalculable harm by provoking the kind of reaction which, in its revolt against the senseless evil of their teaching, would enthrone more securely than ever the very evils which their misguided followers believe they are attacking.

More important than aught else is the development of the broadest sympathy of man for man. The welfare of the wage-worker, the welfare of the tiller of the soil, upon these depend the welfare of the entire country; their good is not to be sought in pulling down others; but their good must be the prime object of all our statesmanship.

Materially we must strive to secure a broader economic opportunity for all men, so that each shall have a better chance to show the stuff of which he is made. Spiritually and ethically we must strive to bring about clean living and right thinking. We appreciate that the things of the body are important; but we appreciate also that the things of the soul are immeasurably more important. The foundation stone of National life is, and ever must be, the high individual character of the average citizen.

SIDNEY LANIER

BY JOHN WILBER JENKINS

He loved his art and freely spent himself,
Counting no cost, nor measuring his days;
Not turned aside by misinterpreters
Nor halted for the sweet incense of praise.

But, even amid the darkness, his fair face
Ever turned eager toward the eternal light,
He saw the bright beams of the coming day
Far through the blackness of th' enshrouding night.

Wounded and fallen, still he struggled on,
Brave-hearted, valiant to his latest breath:
With cypress mourners came; but, laurel-crowned,
They found him smiling in the arms of Death.

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A TON OF ANTHRACITE

BY FRANK JULIAN WARNE

IN the progress of corporate control over the production and distribution of anthracite coal it has come about that the consumer of domestic sizes residing within a radius of one hundred and fifty or two hundred miles of the hard-coal fields of northeastern Pennsylvania pays $6.75 a ton for the prepared sizes. These consumers are principally householders, and as the annual amount used by the average family is estimated to be between fifteen and twenty tons, the yearly charge to each is about $125, a considerable item in the total cost of living to most families. This fuel is used both for cooking and heating purposes, and naturally a larger amount for the latter purpose is consumed during unusually severe winters. The consumption for heating purposes is confined to about six months of the year—from October to April—while its use in cooking is fairly uniform throughout the twelve months.

Pennsylvania, New York, and New Jersey consume the greater proportion of the total shipments from the region of production, these three States receiving about sixty-five per cent. of the total, while approximately fifteen per cent. goes to New England points and some twelve per cent. to Middle Western States. New York City and near-by points consume annually more than nine million long tons, Philadelphia about four million, and Boston two million long tons. The total annual production is more than sixty-five million long tons, the shipments from the region exceeding fifty-eight million tons. This is divided between domestic and steam sizes, so called because the former is used largely in the home and the latter in industries for steam purposes. The shipments of domestic sizes exceed thirty-six million tons, and of steam sizes twenty-two million tons, the relative proportion of each to the total shipments being sixty-two and thirty-eight per cent. respectively.

In this brief discussion of the elements of cost entering into the price of anthracite with the view of indicating the shares in the consumer's $6.75 which go to the various agents engaged in the mining, transporting, and selling of hard coal, it is possible to touch upon only the more important factors. This is the price paid per ton for only the domestic sizes. In addition to these, which include grate, egg, stove, and chestnut, and which are largely confined to use in stoves, furnaces, and ranges, the anthracite industry produces five other sizes, with different prices and having different uses. These latter include lump coal, which is marketed in sizes as it comes out of the mine, and pea, buckwheat, rice, and barley, the latter being generally designated as steam sizes, and principally used in the industries for steam purposes.

Under normal conditions the householder, in New York City for example, pays $6.75 for a ton of the domestic sizes delivered in the cellar. This is for the short ton of 2,000 pounds. A long ton of 2,240 pounds costs the retail dealer five dollars, the difference in weight between the ton he buys and the ton he sells usually being counted by the retail dealer as compensation to him for the quantity lost in the receipt and delivery of the coal. This $5 is the price per long ton to the retail dealer at the railroad company's delivery point at tidewater, to which amount should be added fifteen cents per ton for boat freight and fifteen cents for discharging, making a ton of domestic sizes delivered in the retail dealer's yard cost $5.30. As a rule, it costs the retail dealer twenty-five cents a ton for the labor employed to place a ton of coal in the consumer's cellar, and out of the $1.20 gross profit per ton remaining he has to meet the cost of conducting his business, such as rent, salaries, wages, interest on capital invested, expenses for horses and wagons, office expenses, bad debts, and the score

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and one items entering into the conduct of the retail dealer's business. As a general statement, the retail dealer makes from twenty-five to fifty cents a ton on the coal he sells.

If society did away with the retail dealer, and secured coal direct from the railroad carrying and coal-mining corporation, it could save to the consumer from twenty-five to fifty cents on every ton of the domestic sizes consumed, provided the corporation was made to be content with its present earnings, and was not permitted to take to itself also the retail dealer's present net profit. The industry at one time in the distribution of the product supported middlemen—that is, a class of commission dealers performing a service in distribution between the producing companies and the retail dealer—but several years ago this class of distributers was abolished by the coal-producing companies, who now sell their product direct to the retail dealer, thus saving to themselves the middleman's profit or commission.

Out of the five dollars which the retail dealer pays for a ton of the domestic sizes, $1.60 goes to the railroad company in freight rates for transporting the commodity from the mines in northeastern Pennsylvania to New York, a distance of about one hundred and fifty miles. The writer is aware of the difficulties encountered by one who would endeavor to determine the exact or even approximate cost of transporting a particular commodity over a railroad system. Ordinarily, and in the case of most commodities which are transported along with miscellaneous freight, it is practically impossible to determine accurately the cost of transporting any one article of commerce. But with anthracite coal the difficulties are not so great as with most commodities, for it is transported in entire trains by itself, and, in consequence, every item in the cost of transportation does not have to be separated and allotted among a hundred and more articles. It is true that if the carrying company desires to make the cost of transporting this commodity appear small or large, it would not be difficult for its officials to increase or decrease the cost elements by such percentages as would appear perhaps plausible, but which, nevertheless, would not be fair or just to the consumer of coal.

But this question of freight rates for the transportation of anthracite coal has already been passed upon by the Inter-State Commerce Commission, a tribunal which may be justly regarded as aiming to secure the common good. When the contest between the anthracite-carrying railroads and the "independent" operators was at its height, a decade and more ago, the exactions of the transportation companies were a cause of bitter complaint, and to secure redress against the many forms of injustice then practiced by the railroads, one of these "independent" companies, Coxe Brothers & Co., made formal complaint against the high freight rates. In consequence, the Inter-State Commerce Commission made an exhaustive inquiry into the transportation charges on anthracite coal by the Lehigh Valley Railroad. Without going into the details of this very interesting case, it is sufficient for our present purpose to know that this Federal body handed down a decision in which the rate the railway company was to charge for carrying a ton of anthracite coal to the Eastern markets was fixed at the maximum sum of $1.40. This rate, the Commission said, gave to the transportation company a profit of sixty per cent. above the amount required to pay operating expenses for coal carriage, which latter the Commission found to be eighty-five cents a ton. This $1.40 a ton was the maximum charge the company was to levy, the Commission intimating that even this sum might be too high, and if after trial this was found to be the case, the Commission would not hesitate to require further reductions. This decision was handed down before the Supreme Court ruled that the Commission could condemn an existing rate, but had not the authority to name a new rate. The present rate, as already stated, is $1.60. It is plain that if the Commission's rate was made effective so as to benefit the consumer of anthracite, the price of domestic sizes could be reduced at least twenty cents a ton.

After the retail dealer and the railroad

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company have been satisfied for the services each performs in distributing the ton to the householder, the consumer's $6.75 has been reduced to $3.40. This last-mentioned sum is the price of a ton of domestic size at the mine. It is not possible here to trace out in detail all the elements entering into the coal company's price at the mine of $3.40, nor is it possible to discuss the more important elements to the extent their importance deserves. I shall have to content myself with a mere enumeration of some of these elements.

The cost of mining a ton of all sizes, steam as well as domestic, ranges all the way from $1 to as high as $2.25. As a matter of fact, the cost of mining is not the same at any two collieries, as the elements entering into determining this cost varies in different mines. In some, for example, the cost of timbering the working places and gangways may be quite an item, and in other mines no part or very little of the expense of mining. The same is true of keeping water out of the mines, in some it being drained off naturally at little expense, while in others it has to be pumped out at heavy cost. Owing to impurities in the seam in some mines, the cost of preparing coal for the market may be quite an item of expense, while in other seams the coal is so good and free from impurities as to make the cost of separating them of small consequence.

The most important element entering into the cost of mining is the wages of the employees, which average about $1.50 on every ton mined. This does not mean that the miner receives $1.50 for each ton of coal he sends out of the mine, but that the total wages paid to all of the twenty-five and more classes of workers in and about the colliery, distributed proportionately among the tons produced, resolves itself into a charge of $1.50 for the labor cost on each ton. In addition to this labor cost of mining, the cost of materials has a claim of about forty cents upon the coal company's $3.40.

Then, again, the coal company, as a rule, but not always, may have to meet the claim of the owner of the land in the form of royalty on every ton mined. This element in the cost of mining differs on the different sizes, ranging all the way from eighteen cents a ton on coal reclaimed from the culm banks to thirty-four cents on freshly mined coal. The royalty charge is also lowest on the steam sizes. This charge is usually based upon the selling price of coal, readjustments being made, in cases, at intervals of five years. Where the coal-mining company owns the land outright, the payment of royalty to itself is merely a system of bookkeeping which has the effect of making the book cost of coal-mining appear higher than the actual cost. In addition to the charges for labor, materials, and royalty, the coal company has to meet interest charges on the capital invested, wages of superintendents, land depreciation charges, and other channels of expenditure incident to the conduct of such great business enterprises.

We have traced all the more important elements entering into the $6.75 which the consumer pays for a ton of the domestic sizes of anthracite coal. The retail dealer receives $1.75, the railroad company $1.60, and the coal-mining company $3.40, the latter redistributing approximately $1.50 to the mine workers and an average of thirty cents to the landowner.

Objection may be made to this treatment of the cost elements entering into a ton of anthracite because no account has been taken of the price reduction which usually goes into effect in April of each year, under which the domestic sizes are sold during that month for $6.25 a ton, with an increase of ten cents a ton each month until the regular price of $6.75 is restored in September. This is an average reduction for the five months of thirty cents a ton. This reduction in price to the consumer about covers the cost to the railroad company for storing the coal during the summer months if it is not taken by the lower price inducement. The seasonable conditions affecting the consumption of hard coal make it to the advantage of the operator to shift the channel of expenditure for storage during the summer months to the consumer's cellar, and the spring reduction in price may be regarded simply as a transaction by which

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the operator pays the consumer an average of thirty cents a ton for making use of the consumer's cellar during the summer instead of paying storage charges elsewhere.

It is not the purpose of the writer to claim that any one or all of these charges of the different agents engaged in the production and distribution of anthracite coal is or are excessive. But when it is remembered that, in addition to being what is called a natural monopoly, the system of corporate organization by which anthracite production and distribution are controlled enables the managers of capital in charge of this industry to exact the highest possible monopoly price, it is easily to be seen that, under circumstances which would compel these managers to be content with a less return and a more just compensation upon capital actually invested, the price of anthracite to the consumer would not be so high as $6.75.

The question as to the future increase in the price of anthracite is one of the greatest importance to the consumer. Competition between producers, which until recent years has been depended upon to prevent unduly and unfair high prices, has lost its force through the system of corporate organization which to-day has secured an absolute monopoly upon not only the present output but upon the entire future supply of this fuel. Nor can the competition of bituminous coal be relied upon to safeguard the consumer of anthracite from extortionate monopoly prices. This competition, while effective in keeping down the price of the small sizes of anthracite consumed in the different industries, is of little practical value to the consumer mental investigation an understanding as to the actual capital invested, and refusing longer to pay charges on idle capital of domestic sizes. The latter is confronted by a monopoly which, judging from experience, will exact a monopoly price. Under the modern capitalistic régime, which does not aim to secure to labor a fair wage, to capital a fair return, and to the consumer a fair price, but which, on the contrary, is directed solely towards obtaining the maximum return possible to capital regardless of the interest of the other parties to production, distribution, and consumption, no consideration of the interest of the consumer can be expected. The experience of the anthracite mine workers the past six years indicates clearly that those in control of capital will accord to labor only so much wages as organized labor can compel it to give. It is also clear that when the power of organized labor is exerted in behalf of the employees aiding in production, then capital yields a fairer return to labor.

The same is true of the consumer, whose necessities give to the anthracite product the larger part of its value. As long as the consumers are defenseless through the absence of means or organization to make effective their just claims, just so long will capital take to itself in high prices for fuel what should properly and justly go to the consumer. It is safe to say that if the consumers of anthracite were sufficiently organized to make effective a demand for their rights, through a refusal, for example, to use the commodity unless the price was reduced, it would not be long before the managers of capital would content themselves with a less and a more just return, through a reduction in the price of anthracite. Or if the consumer exercised the power he possesses by securing through a Govern- in coal lands held for future use, it is also safe to conclude that the price of anthracite would be reduced.

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INTERVIEW WITH A BILLIONAIRE

BY A MEMBER OF THE SETTLEMENT FOR THE NEGLECTED RICH[1]

SOME of our East Side settlements, established among the neglected poor, are studying the causes of poverty and how to abate it. At Half-Way House, the Settlement for the Neglected Rich, we are studying, on the contrary, the sources of wealth and how to promote it. We are trying to find out where some people get their wealth, how it is invested, and what they are doing with it.

Fifty years ago a man in the city of New York worth $200,000 was considered rich. Then came the army of millionaires. After they had stormed the city and captured its standards of value a man whose wealth could be quoted in less than seven figures was considered poor. And now the only rich man in New York is the billionaire.

Do you know what a billion dollars means? It means, if invested at five per cent., an income of $136,986.30 a day for every day in the year!

One of our most active workers at the Half-Way Settlement is a billionaire. He is interested in our aims and ideals. That is why he is willing to grant me an interview. As he shuns publicity, I withhold his name.

"Is it true," I said, "as currently reported, that you have made the greater part of your wealth out of your holdings of Equitable and Mutual Life stock?"

"That is exactly true," he answered, "and I have never been more glad to acknowledge it than at the present time. Only, for Heaven's sake, do not begin these words with capital letters. If these words 'equitable' and 'mutual' and 'life' are to be restored to their true and beautiful significance, they must be decapitalized, which would be equivalent in some cases to decapitalizing the stockholders. I have, indeed, made my wealth out of the process of shareholding, and very largely out of my relations with other equitable and mutual shareholders, but you cannot understand this unless you understand my method of bookkeeping."

"What is the peculiarity of your bookkeeping?" I asked.

"It is a system of my own; it is algebraic rather than arithmetical in its method. It deals with equations and proportions rather than with fixed quantities. The ordinary bookkeeping is simply a process of addition and subtraction. It is good enough, as far as it goes, to measure values in a crude way, but it would not answer *my* purpose. My bookkeeping bears the same relation to the market value of property that idealism does to materialism in philosophy or art. The market value of property is often but a crude caricature of the actual value. The faded book-mark my mother gave me would not be, in the conventional bookkeeping, an asset at all; in my bookkeeping it figures high. There are no values so genuine as those that are purely sentimental, for sentiment constitutes a large part of the value of life.

"The trouble with the ordinary bookkeeping," continued the billionaire, "is that it deals almost entirely with nominal values, only incidentally with real ones. The ordinary bookkeeping expresses value in symbols of money, but money is only a certificate of wealth, and must not be confounded with the real thing. It is a peculiarity of the dividends which I receive on my stock that they are paid, not in *certificates* of value, but in *actual wealth itself*.

"Ask many men how much they are worth, and they will count their stocks and bonds, which simply show what their property would bring in the market. These are only nominal or potential forms of wealth, and must not be mistaken for the real thing. There are people who prefer to get rich in this way. They have a certain environment of

[1] See "A Settlement for the Neglected Rich" in The Outlook for March 3 last.—THE EDITORS.

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comfort and luxury, but beyond this their wealth is largely a matter of bookkeeping. They have mines which they have never worked, railroads upon which they have never ridden, horses which they do not drive or ride, books that they do not read. It is undigested wealth. Then there are the misers who hoard their certificates. That is what I call stagnant wealth; it does not circulate in the community nor in their own lives.

"As to my method of bookkeeping," said the billionaire, "you can form a better idea of it if you will step into my private office." Here I counted five large ledgers. "These," he said, "are my stock ledgers."

He took down one. It was entitled "Inherited Stock."

"You will see," said the billionaire, "that a large part of my wealth was inherited. Some of it has been in the family for centuries. The original deeds have been lost. Not exactly, either. The original *deeds*, I suppose, have really been preserved, but the *doers* have been dead so long that their names have not been recorded; and it would be difficult to say in many cases to which one of my one hundred thousand grandfathers I am indebted for some of these special bequests. My little boy has among his playthings a number of blocks which he uses for building purposes. On each of the cubes there is a letter. Now, it is easy to tell where the blocks came from, for his aunt bought them at a toy store; but to tell where the *letters* came from is a different task. They are a part of our family symbols. You will not find a Chinaman or an African or an Indian with just these things in his household stock. They came down through our family branch. They are of enormous value, and it was no fool that invented them; but it is almost as difficult to tell how we got them as to tell how our ancestors came to walk on their hind legs instead of on all fours."

One section of the book was entitled "Interest-Bearing Stock."

Under this head I found a long series of entries, among which were Marathon, the Parthenon, the Hermes of Praxiteles, the Greek Drama, the Coliseum at Rome, St. Peter's, the Cologne Cathedral, the Louvre, the British Museum, the Mayflower, Bunker Hill Monument, and a great number of other items, followed by algebraic symbols.

"Do you mean to say," I asked, "that you are drawing dividends from all this stock?"

"Certainly. Why shouldn't I?"

"But how do you establish your ownership?"

"Nothing is easier if you make the proper distinction between exclusive ownership and shareholding. People would rightly set me down as insane if I claimed exclusive ownership in any of these things, and there would be a great protest from all the legitimate heirs; but I should certainly be insane if I surrendered any of my rights as a *shareholder*. There is not a civilized court in the world that would not sustain my claim. My dividends from this stock of inherited wealth are as certain as any dividends in the world. They are 'gilt-edged.' They might be called 'dividends of civilization.' They are not paid in cash, but in something better—in enjoyment, in sentiment, in knowledge, in beauty.

"One essential element of wealth many people have not discovered—that is, that we can share the better part of our wealth with others without becoming poorer ourselves, and that we may share the wealth of others without impoverishing them. It is easily explicable when we give up the idea that wealth is absolute or exclusive possession, but simply an unselfish form of shareholding.

"My inherited wealth," said the billionaire, "is not something which separates me from my fellow-men, but something which links me to them. I have never understood why wealth should make men exclusive. All true wealth radiates, is centrifugal, distributive. Under the conventional view of inherited wealth the fewer heirs the better; but under the true view the more heirs the more people are enriched, and therefore the more is wealth multiplied."

I asked my friend what was the meaning of the algebraic symbols in the stock ledger.

"Oh, that is a peculiarity of my bookkeeping; it would puzzle them at the

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clearing-house, but I understand it myself. It is impossible to express or even to suggest in arithmetic, especially with the dollar sign before it, the value of the Parthenon, or the Sistine Madonna, or the Cologne Cathedral, or of a thousand other things which I have entered in my inventory in the stock ledger. I simply indicate them by algebraic symbols, which suggest their historic, educational, or sentimental values.

"I, as a shareholder, draw dividends from all this stock, none of which is listed on the Exchange. Some of these dividends are self-paying. I don't have to cut Bunker Hill coupons on the seventeenth of June, or Liberty Bell coupons on the Fourth of July; they are paid to me with mysterious regularity in the processes and growth of American freedom.

"But I suppose you would like to know," he said, with a characteristic smile, "how I have come to acquire some more modern forms of wealth—wealth that figures, for instance, in Wall Street, and some that does not figure there. That is listed in these other books, which you are perfectly welcome to see."

He took down the ledger marked "Collateral Stock Book."

It was a ponderous tome. He turned over the pages rapidly. The entries of stock were appalling in number and volume. Steamship, electric light, American steel, Western Union, various iron, copper, and coal mines, nearly all the most important railroads in this country and in Europe, and a vast array of manufacturing stock, filled the pages of the ledger. I was amazed at the extent of the inventory and the dividends. The billionaire noted my surprise, and said, with a laugh, "There is nothing sensational about this list. There is not one of these properties in which I am not a shareholder. I am not an exclusive owner of any one item, and have no desire to be; because, if I owned them in any such sense, they would own me, and I am not willing to place myself in the position of being owned by my wealth. But I am a shareholder *just to the extent that I use them, and I draw my dividends by using them.*

"All of these things and a thousand more are a part of the gain of history and of the development of our age. They are a part of the total stock of our civilization. I am much obliged to Robert Fulton, George Stephenson, Richard M. Hoe, S. F. B. Morse, Thomas Edison, Andrew Graham Bell, and all the rest, for making me a shareholder in their inventions. I have not had a share of stock in any of the companies organized to propagate and work these inventions for the sake of making money; what I want is the use of these inventions themselves, for they have rendered a vast amount of money unnecessary. Stop and think how much it would cost you in time and labor to do for yourself what these things do for you. You pay a cent for a daily paper. It has taken a printing-press, a railroad, a telegraph, a telephone, a typewriter, and the combined arts of handwriting, stenography, and printing, to produce it. Grant that out of forty-eight columns only twelve are worth reading; yet, to create all the instruments and agencies necessary to collect and print and publish those twelve columns, millions of dollars were expended. That is to say, you pay one cent for the use of all those millions.

"When people say to-day that a man is as 'rich as Crœsus,' they apparently do not know what a poor man Crœsus was. He was not rich enough to travel by railroad or by steamboat or automobile. For traveling on land he was absolutely dependent upon a horse. His house was not lighted by electricity, gas, or petroleum. He was too poor to buy a watch, a pair of spectacles, or a box of matches. Not all the money he had, or could beg or borrow, would have sufficed to secure to him what are to-day regarded as necessities of life for even a poor man. He was fortunate in living in a country where nature was prodigal, but he could not command all the varieties of food at the same time which a poor man can command to-day—fresh strawberries from Florida, potatoes from Bermuda, bananas from the West Indies, oranges and fresh figs from California.

"The annihilation of distance in the days of Crœsus was secured only by a miracle, and enjoyed only by gods with winged sandals or winged steeds. It

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would have taken Crœsus three months, as it took some of our Puritan fathers, to cross the Atlantic; but in one of the steamers in which I am a shareholder I have crossed it in five days, eleven hours, and forty minutes; and the man who traveled by steerage got there just as quickly as I did. If it had rained drachmas or dollars in Greece for forty days and forty nights, until the gold was as high as the housetops, Crœsus, if he had invested the whole amount, could not have purchased the speed which an Irish immigrant can buy for thirty-five dollars. What a slow figure the swiftest of his heralds would cut to-day! A message can be sent from New York to London under the ocean quicker than the news of the battle of Marathon could have been carried twenty-five miles overland when that victory for freedom was won. And this modern messenger is within the means of the average man. It costs but twenty-five cents a word to send an ocean cable. By buying from the United States Government a little picture of Washington, costing just two cents, a mother in Maine can send a letter to her boy in San Francisco or the Philippines.

"You ask me how I draw my dividends of use from my collateral stock. I draw them when they mature; when I want them; that is to say, when *I use them*. To illustrate: Yesterday I took the Staten Island ferry to New York, then the Subway to the Grand Central Station, then the Empire Express to Buffalo. I bought three newspapers, one costing three cents and the others one cent each. I arrived at Buffalo at 4:45, having made the trip of four hundred and forty miles in eight hours and fifteen minutes. I sent a telegram to New York which cost twenty-five cents. My expenses that day, exclusive of meals, were as follows:

Staten Island Ferry	$ .05
Subway	.05
Fare to Buffalo	9.25
Newspapers	.05
Telegram	.25
	$9.65

"Thus for the sum of $9.65 I had the use that day of a ferryboat, the subway, the railroad from New York to Buffalo, three newspaper plants, and a telegraph line of 440 miles. Count up now the cost of the ferryboat and the cost of running it, the cost of cutting the Subway and running it, the millions invested in the equipment of the New York Central Railroad, and the capital and cost of operating the three newspapers and the telegraph, and you will see that for the sum of $9.65 I had the use of many millions of dollars. I did not have to bother myself about owning and directing the roads or the telegraph or the newspapers. I *owned the use* of them, and that is enough. Of course a good many other people have the same advantage, but that is one of the pleasant things about it. The worst kind of wealth which any one can possess in material goods is that kind of wealth which is so fenced off that nobody can enjoy it with him.

"Last summer I secured possession of a Swiss lake and three conspicuous mountains. I have taken possession of them in just that way. Whenever I am there so that I can climb the mountains and sail on the lake, they are mine; nobody can rob me of them. When I leave them, I take a certificate of ownership with me; it is the picture I carry in my mind. As I shut my eyes and look at that picture, it is priceless."

The billionaire took down a third volume entitled "Common Wealth Assets." "Here I enter," he said, "my forms of cosmic wealth. No man can be considered really rich in this day and age whose wealth is confined to one planet, and that the planet on which we stand. Purely mundane wealth would be absolutely discredited in the system of universal exchange if it had not solar indorsement. The greatest source of my wealth is some ninety-three millions of miles from here, a tract of space so remote that I have never traversed it except by eyesight. Yet every morning with unfailing regularity my share of the daily product of the vast cosmic furnace is delivered in golden beams and billets which make the gold of Ophir or of the Klondike seem as dross in comparison. This gold does not need to be sent to the mint to be coined, or to the jeweler's or to the goldsmith's to be worked up; it is delivered ready for use. And it is useful, not in gilding the surface of life, but in the promotion of life itself. You

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can store it, too, in field, barn, and cellar. It is not only pure wealth in itself, but it can invest other things with wealth and beauty. Generously diffused over the soil, it is the best known fertilizer. With wonderful energy it pumps water into the clouds for irrigation. Every beam is a sheaf of color. Night and morning it paints magnificent scenery on the cloudy canvas it has spread. It is an incalculable source of light and heat, wonderfully democratic in its beneficence; shining alike on the prince and the peasant.

"This cosmic wealth is a part of the common wealth. It belongs to all. Even the animals can draw their dividends here. No one can corner this stock of gold, or put a fence around the sun and secure a monopoly of the product to be delivered at so much a beam. "And if there is anything which excites my indignation," said the billionaire, "it is when men seek to deprive others of their due and natural share of this solar wealth. In our great cities even sunshine has a market value, and the worst form of poverty is when men and woman are forced to live in slums where they contract tuberculosis and other diseases because they cannot pay for sunlight.

"The atmosphere is another form of common wealth, a part of my birthright, on which I began to draw as soon as I was born. What right has any one to deprive me of my just share of it, or to poison or soil my allotment of it? It seems to me that that is not a very dangerous form of socialism or of municipal or State control which so orders the construction of cities and houses that the individual occupying them shall not be deprived of his natural share of the common wealth, the cosmic gifts of light and air.

"Then there are the stars, which constitute my cosmic jewelry, the only diamonds and gems I possess; and the moon, which pours out a monthly supply of free silver, and lifts the tidal billow.

"There are the ocean and the great international seas, which cannot be bought up. They are a part of the common wealth. Nations may claim a strip of them on the coast, but they are a part of the highways of the world. We are all tenants in common of sky and sea. Perhaps the time will come when we shall make it impossible for one man to secure vast tracts of this earth to the utter exclusion of everybody else, and when the birthright of every individual to a share in the globe on which he is born will be recognized.

"You see, I hope," said the billionaire, "that I was right in saying that a very large part of my wealth grows out of my *relations to the mutual life;* and because it is mutual it is equitable."

"I understand now," I said, "the distinction you make between legal ownership, between a mere title to wealth and the reality of use or enjoyment. I understand, too, the emphasis you place on shareholding, or what may be called social or corporate wealth, and your dividends of civilization and common wealth; but are there not certain forms of your wealth which are personal and which cannot be made over to others?"

"Yes," he said, "there are some forms of wealth which cannot be transferred. There are possessions which are purely individual, and they are some of the most valuable things which a man can call his own. I have another stock book in which I enter these personal assets."

He took down the "Personal Ledger."

"In the first place, there is my stock of good health. You could not list it in Wall Street or anywhere else; it has absolutely no exchangeable value to anybody else, except the companies in which my life is insured; but it is of immense value to me. I know a man who would give a million dollars at once if he could buy it. Poor fellow! he is almost bankrupt in his digestion. He could buy out Washington Market any day in the week and not feel it; but if he ate a good square meal he would feel it quickly enough. If there is anything he envies, it is the robust health of some stalwart laborer on his place who is working for the prevailing rate of wages, but who might earn forty thousand dollars a year if he could make over his breathing and digestive apparatus and other physiological appurtenances to this millionaire who is rich in gold but a pauper in health. This man parted with his health to get his money; now he would like to part

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with his money to get back his health. It is remarkable what a spiritual and moral quality there may be in good health; it affects one's relation to the entire universe. 'Give me health and a day,' said Emerson, 'and I will make the pomp of emperors ridiculous.'"

I noticed that another stock listed as a purely personal possession was his "*stock of knowledge*." But the billionaire turned over those pages rapidly and smilingly said, "I don't want you to know just how poor I am. I wish I had invested a good deal more in that direction. But I appreciate its value, if I cannot illustrate it.

"Of course *knowledge* in my system of bookkeeping is capable of double entry; it is something you can impart, and therefore you can share it with others; but, on the other hand, it is something which you cannot *acquire* without earning it. The earning capacity of people differs; but to the extent that you earn anything in this field, you must earn it yourself. It is therefore a purely personal possession. It is just here that some of the *nouveaux riches* find themselves up against a wall. They have learned how to make money, and got some additional knowledge in the process; but they have not acquired knowledge of a better sort or developed their capacity to get it. They can buy a book in a foreign language, but not the capacity to read it; they can buy a celebrated picture, but not the capacity to enjoy it; they can buy a ticket for the opera, but not an ear for music. A man's mental outfit, whether by natural endowment or acquisition, is his own; it is a part of his indestructible capital which cannot be burned nor stolen from him. It is a form of absolute wealth so purely personal that he cannot even bequeath it in his will. I sometimes regret that Nature is so inexorable in this respect, and that so much knowledge and capacity must die with the man who possesses it.

"I think," continued the billionaire, turning away from his Personal Ledger and speaking in a positive but purely impersonal way, "that our American millionaires must, on the whole, be credited with an appreciation of the value of knowledge in its broadest sense as an element of power. One of the best evidences of this is the vast amount of money which has been given by our rich men for libraries, schools, colleges, and other educational institutions, and to encourage the pursuit of science and art.

"The millionaire of the new school has also discovered that if he cannot personally assimilate all his material wealth, he is not obliged by law to keep it. He can enrich himself by giving it away. It is not so easy a thing to do as it may seem to you. For some men it is a harder task to give away their money than it was to make it. It is very hard for some plutocrats, after having spent forty or fifty years in exercising the power of *getting*, suddenly to turn around and begin to exercise the power of *giving*. All the muscles of their benevolence are weak and flabby. Their thought has not been exercised in that direction. One of the terrible dangers of getting too much gold is that it may ossify the sentiments, and one may get a disease which I call the '*plutocratic clutch*.' It is what I may describe as lockjaw of the hand. It is a disease in which it is impossible for the hand to relax into the open palm.

"I knew a man who had this disease. The doctor said to him, 'You will never be able to open your hand till you have learned to open your heart.' An operation on the heart, you know, is a delicate piece of surgery, but by the process of psychotomy it is possible. He told me what a struggle he had to give away so small a sum as five dollars. He had to be persuaded that somehow he was going to get some interest on this investment in heaven, and was flattered by the fact that his name would appear in the papers. He told me the story of his struggle from miserliness into generosity, and it seemed to me far more heroic than any story I know of—a struggle from poverty into wealth. He learned the hardest lesson of his life, to give for the sake of giving. Some of his gifts were necessarily public; a large number were of the left-handed kind; his right hand did not know what the left hand had done. And then he told me, with a warmth in his voice and a little moisture in his eye, that in getting his wealth he had never experienced a

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hundredth part of the happiness he had in giving it away."

The billionaire put up his stock books, but the title of another book caught my eye, "Castles in Spain."

"Ah," he said, laughingly, "you journalists have reduced curiosity to a fine art."

"Well," I said, persuasively, "you have told me about your possessions in France and Switzerland and elsewhere, why not tell me of your castles in Spain?"

He took out the volume. I noticed that a good many of its pages were canceled, but some were still fresh and fair and in his own handwriting.

"This book," he said, "nobody sees but myself. It is kept in my private safe. My investment in natural scenery both in this country and in Europe is a form of investment in real estate. But my castles in Spain are not what you call '*real property*.' Nevertheless, I am accustomed to regard them as one of the most valuable of all forms of personal wealth. These castles are of my own architecture and my own building; they have a peculiar fascination for me. I do not have to get permission from the building department to put them up. I do not insure them, because they are safe from damage by fire and water. They have a habit of dissolving now and then, but they generally fade away so gradually that you do not know that they are gone. What to some people is the capital defect of these castles is to me their supreme excellence; that is, that they are purely imaginary. They can be reared in a night and are ready at once for occupancy. There is nothing more valuable for the creation of wealth and happiness than the faculty of imagination; because with it you can create wealth out of material which is absolutely devoid of market value. There is no grander resource for a nominally poor man than, by a mixture of hope and imagination, to be able to change his condition and environment. If he is not architect enough to do this himself, by the investment of a dollar he can secure the services of Walter Scott, Shakespeare, Dumas, Van Lennep, Goethe, Victor Hugo, Sophocles, Euripides, or Homer. Or, if he likes some more modern literary architect, he can easily find one who will create a new environment and atmosphere for his mind, so that he can secure one of the fundamental conditions of happiness, *the capacity of escaping from yourself*.

"How poor the world of literature and life would be if it were not enriched by the imperishable creations of the imaginations and the visions of the seers! And in these days the man who is nominally poor can buy them almost as freely as the millionaire, and there are public libraries that now form part of the common wealth."

The billionaire paused and looked at his watch. I took the hint.

"I have not begun," he said, "to get through my catalogue of the sources of wealth. I have not mentioned the wealth of friendship, the joy of work, the incalculable resources of affection, and scarcely touched on the treasures of memory. But you have some idea now of my method of bookkeeping, and can calculate the value of some of these things in life without any help from me.

"Do not quote me as saying anything against money or the men who have the capacity for getting it. When society is somewhat better constructed, we shall have more money, not less; and perhaps it will be better distributed. But the great advantage of my form of bookkeeping and of estimating values is that a man can be a billionaire on a very small amount of money."

As I took up my hat to leave I cast a glance at a few shelves of books which the billionaire had in his counting-room. They were most of them devoted to political and social economy.

"I am not tied up," he remarked, "to any particular school of political or social economy. A man who becomes a doctrinaire in this comparatively unexplored field is soon lost in a maze of crude technicalities, and may become a Philistine before he gets through. But I should be ungrateful not to acknowledge my indebtedness to this volume." He took down a little book, with a title neatly lettered in his own hand: "Josephsson's Galilean Economics." "It is based on the gold standard, you see: 'Do unto others as you would have them

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do unto you.' Some of its fundamental principles are: *To him that hath shall be given.* That is a recognition of the capacity of the individual to enrich his own personality. Every treasure which he has secured only makes it easier to secure something still higher and better.

"Other principles are: *A man's life consisteth not in the abundance of the things he possesseth.*

"*What shall it profit a man if he gain the whole world and lose his own soul?*

"*He that loseth his life shall find it.*

"It is a book of parables and precepts. The principle of reciprocity on which its social economy is based is well enunciated by one of the followers of Josephsson: *Let every man bear his own burden.* That is a recognition of individual duty. And then there is the reciprocal principle:

"*Bear ye one another's burdens, and so fulfill the law of Christ.*

"A man who follows Josephsson," said the billionaire, as he took my hand, "has laid up his treasures where moth doth not corrupt, and where thieves do not break through and steal."

HOW ONE CHURCH REORGANIZED ITS SUNDAY-SCHOOL

BY H. J. HASKELL

"THOSE don't look like quarterlies," said the visitor; "what are they?"

"Class books," replied the superintendent, briskly. "We aren't buying quarterlies any more. The girls used them, sometimes. The boys didn't, except in school. But that was only one trouble. The real objection was that we wanted a school of religion—a *school*, mind you—and not a lot of sermons on miscellaneous topics with the verses printed in the quarterlies for texts. So what we've got now is a graded school. Let me show you."

Though it lacked a half-hour of opening time, pupils were already coming. In a corner a group of girls were bending over a table drawing maps, while a teacher stood outside the circle, occasionally making a suggestion.

"We have to come early to get these maps drawn," she explained. "We are so busy in the lesson hour, you see."

The superintendent stopped a boy of thirteen and asked for his book. It was made of blank leaves in a pair of black, cloth-bound covers, technically known as a "manuscript binder." A printed slip pasted on it bore the words, "Beacon Hill Sunday-School, Junior Department, Grade D." Written carefully beneath was the title: "The Story of God's Later Messengers."

"You see we aren't confined to the Bible for our material," said the superintendent, as he opened the book. "Grade C of this department is studying the work of the Apostles, under the general title of 'The Story of God's Early Messengers.' But we don't see any reason for stopping with them, as if their work were something altogether different from modern missions. This church doesn't recognize any such gap in religious development." He was running over the pages as he spoke. They were removable at will, by untying the string that bound them, and additional leaves could be inserted. At the end of the year, he explained, they could be bound in heavy paper, a new label could be pasted on the binder, and it would be ready for the next year's work.

"Don't you remember, when you were a boy," he said, "that it was always a lot more fun to do a thing yourself, no matter how badly, than to have somebody else do it for you? Now, with this scheme the boy makes his text-book himself. A prepared quarterly is like a mechanical toy that runs itself and leaves the owner nothing to do. It's much neater and prettier than this, but it isn't half the fun. Is it, John?"

The owner of the book grinned and nodded.

"Let's see. These first lessons are

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about India. Here's the map. Say, John, I don't know that I'd have recognized that as India if it hadn't been labeled. But that's all right. You'll be drawing a better one before you get through."

He turned to the first lesson. At the top of the page was written the title, 'What a Cobbler Did for God.' In the upper left-hand corner was pasted a small picture of a Buddhist temple.

"We ought to have had William Carey up there," put in John; "but we couldn't get his picture, so we used the temple instead."

Beside the picture as a memory verse were Carey's words: "Expect great things from God. Attempt great things for God." Underneath was a series of a dozen questions such as, "What was Carey's trade?" "What did he finally choose to do, and why?" "To what country did he go?" These had been hectographed by the teacher and a space left for the answers, which were in the boy's handwriting. The other lessons in the book were on other missionaries.

"But you use Bible lessons, of course?" the visitor inquired.

"Certainly. Only our notion is that the material ought to be adapted to the age of the pupil. We have organized the school into five departments according to age. The children from four to nine are in the primary department. The junior ages are nine to thirteen, the intermediate thirteen to seventeen, the senior seventeen to twenty-one, and there is an adult department besides. Each department includes several grades. The school has an average attendance of about two hundred and twenty-five, and we plan to have seventeen grades. As a rule, one teacher is to keep a class only a year. A teacher is supposed to be a specialist in one grade, and the classes are to progress from one teacher to another, just as they would in the ward school. All schools use this plan with their infants' department. We are going to try the same principle all through the school."

"And how do you 'adapt' your material, as you call it?" persisted the visitor.

"Well, take the primary department. The kindergartners are studying nature lessons with the general idea of God as the creator, providing for the needs of his creatures. The older ones take up the same idea with Bible stories selected to illustrate it—God helping Israel through Moses and Samuel and David and so on. We assume that children between nine and thirteen are interested in great events, in heroic achievements, and that sort of thing. They don't care so much what men are as what they do. So we give them first the story of Hebrew history selected from that point of view, and follow it with the life of Jesus, and then with missionary history. All through these courses in the junior department, you see, we emphasize the more stirring things. The next department, the intermediate, is devoted to biographical studies of characters in the Old and New Testaments and of later times. Why, we include Francis of Assisi and Savonarola and Luther and Washington and Lincoln, just as much as we do Samuel and Elijah and Josiah. Adolescence, you know, is a time when boys and girls are especially interested in great characters and—"

"Hold on," the visitor interrupted. "Excuse me, but I know you're a busy business man, not a professor of pedagogy. Where did you get all these ideas? What is a Sunday-school superintendent supposed to know of the needs of adolescence, and all that?"

The superintendent laughed. "No," he said, "we don't claim any originality here. The ideas aren't ours. They are Pease's—and Short's. You see, Professor Pease, of the Hartford School of Religious Pedagogy, got out 'An Outline of a Bible School Curriculum' a couple of years ago, and Short got hold of it. The book suggests outlines for seventeen years' work for pupils of every age from four to twenty-one. We've adopted it bodily—and it works."

Then he told the story. When the new pastor came, two years previously, the Sunday-school was getting on in the usual fashion, without much interest or enthusiasm. After looking over the field, the pastor decided that the first need was increased efficiency of the teaching force. Few of the teachers were experienced or knew anything of methods. So

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at the teachers' meetings he set them to work, not on the next Sunday's lesson, but on a book on pedagogy. That started the interest, and the second year about thirty persons began the study of Professor Coe's "Education in Religion and Morals." This helped them to a pretty definite idea of the aims of religious education and of the Sunday-school. Then, with some misgivings, the pastor ordered a half-dozen copies of Pease's "Curriculum." The book discusses the characteristics of children and young people of various ages, and suggests courses adapted to these needs. Each course is merely outlined, with one or two lessons worked out in detail. For most of the lessons merely the title is indicated, and the development of material is left to the teacher. The pastor thought the book would afford a good basis for discussion. He hoped that within a year a few of the more enthusiastic and adventuresome teachers would be ready to discard the International lessons and experiment with the courses outlined. More he did not expect.

But a curious thing happened. After the first evening's discussion there was a general request for more copies of the "Curriculum," until twenty-five had been ordered. The teachers asked that the meetings be held semi-monthly, then weekly. At times a fifteen-cent lunch was served, followed by a two-hour discussion. Teachers were asked to work out new lessons from the titles suggested in the guide-book. Sometimes one of them conducted a class from the Sunday-school invited for the occasion while the others looked on and got or gave suggestions. The enthusiasm grew. Soon forty persons were attending the meetings.

"This is the greatest religious revival the church has had in years," said a deacon.

It was the pastor's principle to let the teachers so far as possible do the talking. They soon began to ask, "Why can't we try this plan ourselves?" A few were timid, but the final decision, without pressure from the pastor, was practically unanimous. For the previous two years' courses had weeded out the teachers who had not the time or the interest sufficient to do the work, and had attracted several efficient men and women to whom the traditional methods had never appealed.

The question of finance had to be considered carefully before a change was made, for the church was not wealthy, and, besides, it was directing all its energy toward the erection of a new building. Copies of the "Curriculum" would cost a dollar and a half apiece, but most of the teachers already had it. The binders, seven by nine inches, could be had for ten cents each, and the leaves for twenty-five cents a hundred. Small pictures for illustrating the lessons could be ordered from any one of several companies for fifty cents a hundred. The change, it was found, would entail no extra expense. So the reorganization was determined on, and at a special meeting a realignment of classes was arranged in order to conform the grades to the ages specified in the book.

Altogether, twenty-three classes were organized—one in each of thirteen of the seventeen grades, and, in some of them, two. There was already one adult Bible class. Three more were started, two in the "History of the Bible," with Dr. W. J. Mutch's fifteen-cent outline as a text, and the third in the "Evolution of the Religion of Israel," founded on Professor Cornill's scholarly little volume, "The Prophets of Israel," which was secured in paper covers for twenty-five cents. In the reorganized school about twenty-five per cent. of the pupils were above high school age.

"What have been your results?" the visitor asked, as the superintendent finished his story.

"Well," he replied, "of course I could tell you better after we have had a year's experience. But the thing that has impressed me most, as superintendent, is that every teacher is here every Sunday. They have to be, you know, to make the classes go, because they must outline each lesson in advance. On an average, about ten per cent. of the teachers used to be absent. In the three months that we've been running a graded school we have hardly had an absentee. To me that is more significant than the increased attendance of pupils, though for

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the quarter that has been over twenty-five per cent. above last year's record. But talk to some of the teachers."

They agreed with the superintendent. "Before we adopted the graded work," one of them said, "I had about decided to give up my class. It seemed to me that the International lessons weren't getting us anywhere. I was quite discouraged. But things are different now. The pupils take hold of the work better."

"Take hold"—that was the common expression. Parents, they said, had spoken of the change. In one family that had been quarantined because of scarlet fever, the children had insisted on having the lesson-sheets sent in every week so that they could paste the pictures on and hunt up the answers to the questions on Sunday afternoon.

The Superintendent led the way to a small room off the auditorium, into which children had been crowding before going to their seats. Hanging from wires were large sheets of cardboard, each bearing six leaves that had been removed from the lesson binders. The display leaves had been selected by the teachers as class exhibits. On some of them were carefully colored maps. Others carried reproductions of famous paintings artistically arranged with the lesson material. All showed evidence of painstaking work. The children were commenting on them animatedly.

"We thought a little competition might help," the superintendent observed. "Once a quarter we propose to invite the parents in to see the exhibits. We hope to think of other devices later. But, after all, we are putting our main dependence in our graded curriculum. There are two ways of persuading children to come to Sunday-school, you know. One is to hold out all sorts of inducements like picnics and entertainments. The other is to make the teaching so interesting that they won't want to stay away. We're trying the second."

A few minutes later the school was deep in the lessons, drawing maps, hunting up Bible passages, looking over pictures, and answering questions.

"A church," the pastor said, as he looked over the auditorium, "is a complex organism, with many branches. This I call our educational department."[1]

[1] Further information concerning this experiment in religious education may be secured from the Rev. W. M. Short, Beacon Hill Congregational Church, Kansas City, Missouri.

SPRING

BY MARY BALDWIN

Dawn and its silence draw a silver sigh
Far in the east where early shadows lie
All flocked and folded like soft peaceful sheep.
The Spirit of the Spring stirs in its sleep,
Breathes into life a misty floating sheen;
The willows dreamy drip of constant green;
Exultant beats a bird-heart o'er a nest,
Where dim, vague stirrings 'neath the tiny breast
Spell fresh the miracle of motherhood.
Ah, how the world is young! ah, how 'tis good!
To feel the new life flutter mystic wing;
Like to a lark to feel one's soul upspring,
Transpierce the very limit of the sky,
And toss its challenge to Eternity!

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THE PRESENT DANGER OF FINLAND[1]

BY H. MONTAGUE DONNER

HISTORY does not furnish us with any more striking example of the inherent force of united popular purpose, when intelligently and unswervingly directed to good ends, than the recent restitution to Finland, after six years of sore tribulation, of her ancient constitutional rights and liberties. The magnificent outcome of the Finnish nation's calm resoluteness is, in its largest sense, the triumph of an enlightened democracy over a mediæval despotism immensely superior in everything but moral prestige—the triumphant vindication, on the stage of nations, of high ideals over the gross forces of materialism and greed.

When we come to inquire closely into what Finland has gained through the historic ukase of November 4, we find that the country has specific grounds for self-felicitation. In the first rank of importance is the assurance that no further changes in the laws of the Grand Duchy will be attempted without the concurrence of the duly elected representatives of the Finnish nation, on whom is bestowed as a further safeguard the right of determining the legality of all governmental procedure, thus insuring the people a degree of direct control over legislation which they were far from enjoying under the old order of things. Further, the last traces of the evil system of the censorship have been doomed to disappear, a consummation which, however devoutly prayed for of old, had never before in the history of Russia's relations with Finland been more than partially and grudgingly granted. The change is, of course, not so revolutionary as in Russia, where there has never hitherto been any organ for the expression of popular opinion, but it is, nevertheless, of enormous significance to the cause of liberty. The present task of remodeling the whole form of parliamentary institutions is a reform which for many years past all classes in Finland have recognized not only as desirable but as sooner or later inevitable. Under the old order of things the legislative machinery, based as it was on the antiquated system of the Four Estates formerly in vogue in Sweden, although up to the present time justified in its results, had not only grown decidedly too cumbersome, but had plainly, in the eyes of the nation at large, become inadequate for modern requirements, and was bound to give way in due course to a system answering more nearly and directly to the needs of a highly educated and progressive proletariat.

The present extraordinary Diet, therefore, will pass into history as the last of its kind, inasmuch as it has the unique function of decreeing its own end and taking measures for the creation of a successor very differently constituted, as well as endowed with far wider powers. Before it passes to its rest, however, it will have enacted other most important legislative measures—laws to secure absolute freedom of the press, of speech, of person, of public meeting and organization, such statutes to be guaranteed inviolable by being placed among the fundamental laws of the land, all future attacks on which by the Czar or his Ministers are to be guarded against by the adoption of wording so precise and clear that it cannot possibly admit of ambiguous construction.

It would seem that, having thus gloriously won back their freedom without bloodshed, the Finlanders would now naturally unite to take common measures for the security as well as the improvement of their autonomous institutions. It is here, however, that we are confronted with a spectacle that is as

[1] The author of this article is a nephew of Senator Otto Donner, of the Finnish Government, has been prominent in Finnish-American organizations, and has contributed other articles on this general subject to The Outlook.—THE EDITORS.

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disconcerting and saddening to the lovers and admirers of Finland as it is new and startling in the history of her people, hitherto universally admired for their unflinching adherence to law-abiding procedure and orderly protest, even in the face of most bitter and long-continued oppression and studied provocation. It would really seem as if the Finnish national character, so entirely admirable under adversity, had suffered a species of moral disintegration under the stress of sudden prosperity. It is lamentable to find that just at this juncture, when the fortunes of Finland, in the face of the partial triumph of the reactionary forces in Russia, may be swaying in the balance, the Grand Duchy itself should be rent by factional bitterness and mistrust. But so it is, and the situation needs study in a new light.

In former articles in The Outlook (September 20, 1902, and January 10, 1903), I have shown how Finland was roughly divided into the rival camps of Svekomans and Fennomans, and how, in pursuit of the Machiavellian policy immemorially dear to Russian statecraft, of *divide ut imperes*, it has always been the aim of Russia to widen the breach between the Swedish and Finnish speaking elements in order to render easier of accomplishment the ultimate purpose of destroying Finnish autonomy altogether.

Most unhappy, indeed, and far-reaching, have been the effects of this policy of darkness and double-dealing—effects that have, alas! come to light with startling clearness now that the heavy hand of the tyrant has been shaken off, and the Finns find themselves left to work out their own salvation. Now it is only too manifest how the constant spectacle, during six years of contemptuous disregard of the rights of others, as evidenced in official malversation, chicanery, and bribery, and in the system of police espionage and the encouragement of paid political informers; of the insidious posing of the Russian Government as the particular friend of the unemployed working classes, to whom it more than once distributed money and food drawn from the funds collected in previous years by the Finnish State and provincial governments; and of the systematic setting of class against class, inevitably worked subtly and almost imperceptibly to undermine, particularly among a portion of the laboring classes, that stern sense of personal independence and integrity, combined with respect for the law, which has always been so marked a characteristic of the Finnish race.

It is, of course, to be expected that Finland should now be in special peril from its outer enemies, among the most active and influential of whom must naturally be counted the Russian officials who have just been forced out of the posts upon which they had for so long illegally fattened in the Grand Duchy—from Prince John Obolensky himself, and the ousted governors of Finnish provinces, down to the merest provincial hanger-on of the alien police heads. In the natural order of things, however, it is to be expected that the Finnish cause in St. Petersburg would triumph over all their machinations when guided by such competent and devoted men as the new Secretary of State for Finnish Affairs, General Langhoff, in whom the Czar appears to have great confidence, and his chief assistant, former Governor Björnberg, of Vasa, who perhaps more than any other one man possesses the most implicit trust of the Finnish people. But it is in truth sad to think that their task should be immeasurably increased, and their success put in serious jeopardy, by internal foes of the country. Yet such is the unhappy truth. Instead of the prudent, well-considered co-operation of all classes of the community in the work of rehabilitation which the previous history of the country would lead us to expect, admirers of Finland have now the chagrin of seeing a resolute attempt made by a fraction of the new commonwealth to arrogate to itself a controlling part in the work of reorganization. The ugly specter of social fanaticism, under the red banner of Social Democracy, is seen struggling to rise to power on the ruins of the overthrown despotism first erected by the mailed fist of Muscovy, and so lately reviled by the very faction that would now take its principles of action as their models.

The Social Democratic party is a new

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phenomenon in Finnish politics, and, as I have endeavored to show, may be regarded as the direct outgrowth of the Russian misrule of the past six years, with its studied policy of fomenting not only party but class discord. Founded partly on legitimate grounds of disaffection, such as lack of representation in the Diet and denial of the right of suffrage, it has gone to school under an apt master of violence and treachery, and it would be strange if, finding itself suddenly become master of its destinies, it did not yield to excesses in its new and unwonted taste of power, unbalanced as yet by the restraining influence of any adequate sense of responsibility.

The youngest by far not only of the political parties of Finland, but of the various national entities composing the great and rapidly growing modern phenomenon of the Socialist body which is seeking to establish a common brotherhood of propaganda and action against the monarchical and military governments of Europe, the Social Democracy of Finland (the extremists among which, during the Russian régime of terrorism, had declared an alliance with the Socialist-Revolutionary party in Russia) is, nevertheless, the first section of that body to be placed in a position where it can exert an immediate and powerful influence in the creation of new forms of government; and for that reason its methods of procedure and their results must be watched with particular interest, especially by the neighboring nations. It must be confessed, even by those weary of autocratic misrule and military despotism, with their everlasting international rivalries and the heavy burden of taxation which they entail, that so far, in the fierce light which thus beats upon them, the Finnish Social Democrats have not cut a very dignified or even respectable figure.

It is not that the political programme of the party is beyond the demands of reason. As a matter of fact, their demand for a unicameral legislature and universal suffrage seem to have commended themselves so strongly to the Finnish people as a whole that they have been practically acceded to by the Mechelin Senate and the special legislative committee appointed by the Diet to prepare the official scheme of governmental reforms, though there exist minor points of difference that have yet to be adjusted. It is their studied attitude of defiance, their absolute disregard for any interests but their own—in other words, their lack of a communal conscience—their appeals to passion and prejudice, their preaching of the gospel not merely of social discontent, but of class hatred and racial animosities, together with their many deeds of actual violence—that constitute the Social Democrats a most potent menace to the security of the Finnish State. This menace is greatly increased, owing to the fact that the Government is without a military arm to quell any belligerent demonstration on the part of organized labor on account of the abolition of the Finnish army by the Russian bureaucracy in 1901 and the further unfortunate circumstance that the gendarmerie and police force are undergoing reorganization from top to bottom after their wholesale corruption during the Muscovite tyranny. It is this unhappy state of affairs that has made it easy for the Social Democrats to send agitators throughout the country inciting the more ignorant and credulous of the peasantry against the upper classes in general, who, after all, are the most liberal-minded and democratic in Europe, and recounting the bloody exploits of the Russian "mujiks" in the distant provinces of the Empire as something worthy of admiration, if not actually of emulation. Under the circumstances it is not to be wondered at that the demeanor of the lower classes in both town and country has shown signs of change for the worse, and that instances of violence on the part of workingmen against others of their number who did not share their views have been frequent of late in Helsingfors and other towns. Matters actually went so far that prominent agitators made a public appeal in the capital for the formation of a gigantic organization of *school-children* over fifteen years of age to withstand the "slavery" imposed upon them by parents and teachers, whom they were openly called

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upon to defy, so that they should learn to have "backbone" in preparation for the struggle for their full rights when they should begin life! As for the existing young people's unions of one kind or another, they ought to disappear, inasmuch as they had the grand motto of "Equality and Liberty" only upon their lips!

It is satisfactory to note, however, that a reaction from all this preaching of hatred, malice, and all uncharitableness, and, incidentally, of extermination of the Swedish element, is beginning, according to latest advices, to make itself felt. Some of the leaders of the movement are beginning to realize that there is little choice between Russian tyranny and rabble rule. There is even good reason for believing that the Social Democracy of Russia has recently sent a protest to their too fervid sympathizers in the Grand Duchy, representing to them that they will only furnish an excuse, by proceeding to methods of violence, for the Russian Government to step in on the plea that the Finlanders have definitely shown themselves unable to rule themselves peaceably. However this may be, there is no doubt that the orderly element is bestirring itself to make the weight of public opinion felt, so that even the regular Socialist organ in Helsingfors, the "Työmies," is found urging the workingmen's and "Red Guard" committees to put only men who are well known and tried in positions of importance, and pointing out the dangers of allowing the anarchistic element to obtain too much prominence in the ranks of the party.

This is only as it should be, for it remains true, notwithstanding the success of the Nationalist movement in November, that there never was more urgent need of union among all parties in Finland, for in the background of the consciousness of her wisest statesmen there lies the constant apprehension of that close interrelatedness of Finnish affairs with those of the Muscovite Empire which still makes possible a return, in case the popular movement in Russia should definitely fail, to the iniquitous policy of repression and destruction of constitutional guarantees. Hence the Constitutionalists, who hold the reins of power, must be alert to read the signs of the times. Apparently they are doing so, and are quite ready and even anxious to meet their political opponents halfway, for they recognize the great value of prompt action under the circumstances. They see that if the forces of reaction in Russia, as exemplified most strikingly in the baleful figure of Durnovo, or in that of Trepoff, triumph before the work of the Diet is complete, the whole labor of the Finnish patriots might be rendered abortive. The possibility of such a catastrophe should not be lost sight of, and, looking to such an eventuality, it would seem as if the Diet ought to hold Time by the forelock, and be ready with some constitutional device providing for the instant call of a National Assembly elected by direct universal suffrage, and so secure a legislative body thoroughly democratic and representative of the whole nation, which could then take action with the absolute certainty that in whatever interpretation it should place upon the necessities of the situation, or in whatever measures it should deem necessary for the salvation of Finland, it would have the united backing of the people.

May we not reasonably hope, however, that the Czar's Government will not dare, after all, to flout a second time the outspoken opinion of civilized mankind in favor of Finnish autonomy, even if it should not hesitate to defy the reawakened wrath of an outraged people, this time determined to fight to the last gasp for the sacred hearths of a free race and the cherished banners of civilization and progress.

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Comment on Current Books

Bowdoin Boys in Labrador The first of the recent exploring expeditions into the wilds of Labrador was made by a party of students from Bowdoin College in 1891. In a small schooner the main party visited the coast of the peninsula as far north as Hopedale, while four of the members went up the Grand River three hundred miles to the Grand Falls, undergoing great hardships and bringing back important material as a result of their exploration. The story of the trip is interestingly told by one of the participants. (Bowdoin Boys in Labrador. By Jonathan Prince Cilley, Jr. Cilley & Burpee, Rockland, Maine. 50c.; postage, 8c.)

Brief Literary Criticisms Readers of the English "Spectator" will be grateful for another selection from the short essays of Mr. Richard Holt Hutton, so long identified with that admirable journal, and one of the most accomplished literary journalists of his time. This selection covers a wide range, and brings out the diversity of Mr. Hutton's gifts, the breadth of his sympathies, and the ease and clearness of his style. He was a journalist in his attitude rather than in the manner of his work; for many of these short essays are stamped with genuine literary quality. He is at his best in dealing with such subjects as Wordsworth, Cardinal Newman, Carlyle, and Arnold, and his best means keen criticism, sympathetic interpretation, and an eminently readable style. This volume will not add to Mr. Hutton's reputation, but it will give pleasure to the large group of readers who have learned to enjoy his intelligence, lucidity, and the air of elevation which pervaded everything he wrote. (Brief Literary Criticisms. By the late Richard Holt Hutton. Selected and Edited by his Niece, Elizabeth M. Roscoe. The Macmillan Company, New York. $1.50.)

Cache la Poudre A Third Avenue melodrama de luxe, with a Wall Street villain, a beautiful but depraved enchantress, a youthful hero who, foully wronged, becomes a cowboy of pure heart and vast strength, and a culminating thrill at the Custer massacre followed by a wedding—all bound in buskin ornamented in cowboy style with leather fringes. This edition is equivalent to admission to the boxes; for those who are content to sit in the stalls there is a plainer edition somewhat less lavishly illustrated. (Cache la Poudre. By Herbert Myrick. The Orange Judd Company, New York. $5. Postage, 20c.)

Called to the Field While memory remains to many who suffered in the Civil War, both North and South, pictures are brought out and hung before us, keeping alive the pathos and the occasional flashes of comedy of forty years ago. Mrs. Thruston evidently writes from intimate knowledge. The story opens with a bright scene—the girlish bride running down the road to meet her husband, unconscious of the bitter news he brings of a war that will darken all their future. It is a story of the hardship of those who stay at home—and we realize that it is not overdrawn. The charm of it lies in its perfect naturalness, and there also is the secret of its intensity. (Called to the Field. By Lucy Meacham Thruston. Little, Brown & Co., Boston. $1.50.)

The Castle of Lies In the painful situation of a man publicly reputed a coward because his nerve became paralyzed in a critical situation, who rushes into reckless adventure with a bare hope of retrieving his self-respect, there seems to be an excellent chance for a psychological study. But the plot soon plunges into an intricate and crudely wrought tissue of incidents too hard of belief to appeal to the imagination. The Bulgarian-Macedonian crisis furnishes the raw material. (The Castle of Lies. By Arthur Henry Vesey. D. Appleton & Co., New York. $1.50.)

Elson's Musical Dictionary This compact little dictionary—or perhaps, more accurately, expanded musical vocabulary or glossary—is rather more inclusive than most books of its class. Its defects are not difficult to find; but its merits will be more evident to those who use it. We cannot quite understand why its list of composers and other musical artists should not include Americans. The book contains a list of musical terms in English with their Italian equivalents. In a note Mr. Elson presents a very reasonable argument for the retention of Italian as the language for musical directions. (Elson's Music Dictionary. By Louis C. Elson. The Oliver Ditson Company, New York. $1.)

Expositions of Holy Scripture These five volumes confirm the impressions recorded in the note recently made upon their predecessor. Each contains on an average between fifty and sixty short ser-

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mons, amply justifying Dr. Maclaren's reputation as a master of expository preaching. In his treatment of the Old Testament fruitful lessons for to-day are discovered in apparently barren texts concerning ancient events, while religion and morality are fused together, as in the preaching of the prophets. In the New Testament, while his standpoint is that of the mediæval theology, to the extent of maintaining that Jesus could not be the Saviour of the world unless supernaturally born, this feature appears but occasionally; religious and moral emphasis is continuous. These volumes are a treasury of thought for preachers, Sunday-school teachers, and all who study the Scriptures for a practical purpose. (Expositions of Holy Scripture. By Rev. Alexander Maclaren, D.D., Litt.D. The Books of Isaiah and Jeremiah, 2 vols. The Gospel of St. Matthew, 3 vols. A. C. Armstrong & Son, New York.)

Feeling, with Prolegomena This substantial volume from the prolific pen of Dr. Denton J. Snider carries the reader through the ground-floor of psychology, as introductory to the upper stories of will and intellect. The conception of psychology here presented is distinctively spiritual, and carries a religious value. The universe itself is regarded as psychical, and one is reminded of Virgil's well-known lines:

"Immanent spirit sustains the All, and infusing itself through the members,
Mind gives motion to mass, and blends with its hugeness of body."

Dr. Snider gives a fresh and original treatment to a familiar subject, and raises new points for thought with stimulating effect. To whatever criticism he may provoke his fellow-psychologists, he is most symmetrical. That "of all good things there are three," as Germans say, is a cardinal maxim with him. The distribution of his subject matter into triads, which appears in his preceding works, is carried through here, as there, into the uttermost details. Distinguished psychologists have protested against confounding psychology and philosophy. In the Prolegomena introductory to his treatment of Feeling, Dr. Snider goes further; he dethrones philosophy, and installs psychology in its place as "the science of sciences." But surely this is revolutionary. The *thinking* by which the Self creates an ordered universe out of innumerable fragmentary facts, including those of the very being of the Self, is a philosophical work, though the activity which undertakes it is psychical. We think Dr. Snider is rather too hard on his fellow-craftsmen, the psychologists, in saying that they "write and teach Chaos." On the whole, setting extreme claims aside, his treatment of Feeling does not, in substance, differ from that of current authorities; but it prefers to the hard beaten path walking on the springy grass that borders it. (Feeling, with Prolegomena. By Dr. Denton J. Snider. The Sigma Publishing Company, St. Louis. $1.50.)

Getting Ready for Europe A useful handbook, covering a different field from any single volume of which we know. It devotes a chapter to each country (including even North Africa and Asia Minor), and, without undertaking the full work of a guide-book, discusses routes, attractions, and all the large and important aspects of travel and sightseeing for that country. There are also outlines of history, information as to art and architecture, bibliographies, money tables, abundant maps, pictures of famous objects of interest, suggestions as to equipment, and much else. (How to Prepare for Europe. By H. A. Guerber. Dodd, Mead & Co., New York. $2, net.)

Hazel of Heatherland The hen that hatched a duck reappears in an English village, where she figures as the anxious, dull-witted mother of a bright, impulsive girl. The latter does nothing worse than to engage herself to the wrong man, and extricate herself again with brave despatch. It is not surprising to find the heroine likening herself and Mr. Inderwicks, her lover, to Jane Eyre and Rochester. The thought had already occurred to us. The author evidently knows rural England as well as how to write a pleasing story. (Hazel of Heatherland. By Mabel Barnes-Grundy. The Baker & Taylor Company, New York. $1.50.)

John Witherspoon The subject of this biography by Mr. David Walker Woods, Jr., won distinction in more spheres of activity than any clergyman in our country before or after him. As minister for quarter of a century of the Scottish Kirk, he took a prominent part in the long struggle for popular rights which culminated in the formation of the Free Church in 1843. Called hither in 1766, as was his countryman, Dr. McCosh, a century later, to be college President at Princeton, the vigorous life he imparted to the college justified the expectation entertained at his advent, likened by Moses Coit Tyler to "that of a prince coming to a throne." Before the war for independence he bore a leading part in the organization of American Presbyterianism, mainly on the lines of the Church of Scotland. During the war he sat in the Continental Congress and won distinction by efficient service in

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military, financial, and diplomatic affairs. Horace Walpole, indeed, thought him responsible for the Revolution itself. The biography of such a man is an inseparable component of the history of his university and church and country. (John Witherspoon. By David Walker Woods, Jr., M.A. The Fleming H. Revell Company, New York. $1.50, net.)

The Last Spike Cy Warman is well known as a writer of railroad stories, for which his early experiences as a railroad engineer had supplied him with abundant material. The tales in his new book are chiefly of the early days of railroading in the West; the one which gives its title to the volume is the romantic story of a young engineer engaged in the building of the first transcontinental road, the romance culminating with the driving of "the last spike." The stories are readable and entertaining, but they lack that something which, for want of a better name, is called "the literary touch." (The Last Spike and Other Railroad Stories. By Cy Warman. Charles Scribner's Sons, New York. $1.25.)

Museums and Ruins of Rome A very convenient work in two small volumes, the first of which describes the museums and the second the ruins of the Eternal City, by two well-known German scholars, who have revised the English edition. The plan of the work is very simple. Beginning with the Vatican, the student is taken through the Papal collections, the municipal collections, and the national collections, the text describing and characterizing the masterpieces, with sufficient biographical data relating to the sculptors, with succinct but clear accounts of the character of the work, and descriptions which enable the reader to fasten his attention on special characteristics, with a reinforcement of a profusion of illustrations. Each volume is prefaced by a short bibliography giving a list of books which treat of Rome and Romans, selected for the purpose of putting a beginner who means to be a serious student in the way of access to the best literature. (The Museums and Ruins of Rome. By Walter Amelung and Heinrich Holtzinger. In 2 vols. E. P. Dutton & Co., New York. $3, net.)

Old Washington Five short stories by Mrs. Spofford portraying the struggles for a livelihood made by Southern women in Washington after the war. The "Little Old Woman" is particularly pathetic, "A Colonel's Christmas" foreshadows better times, and true love triumphs over worldly advantages in "A Thanksgiving Breakfast." Humor, tenderness, and an intimate acquaintance with the time characterize these tales. (Old Washington. By Harriet Prescott Spofford. Little, Brown & Co., Boston. $1.50.)

Philosophy of Religion Since the publication, a dozen years ago, of Otto Pfleiderer's masterly work on this subject, no competitor with its fame has appeared till now, when the present work by the veteran Harald Höffding, of Copenhagen, seems likely to dispute with it for pre-eminence. He defines his task as "to elucidate the relation of religion to spiritual life," of which it is one among various forms. The real nature of religion is not to be found in its beginnings, whatever they may have been, but rather in its development, in which an unchanging principle is discovered operating throughout the continual change of religious forms. Such a principle appears in all popular religions, but especially in the higher types of religion, in "the conviction that no value perishes out of the world," and this is accordingly held to be "the core of religion." Religious need "consists in the desire to hold fast to the conservation of the highest values beyond the limits which experience exhibits and in spite of all the transformations which experience reveals." Thus our religious problem to-day is only a special form of "a great riddle" occurring also in other special spheres, and its axiom, or postulate, of the conservation of values, like the axiom of casuality, or the axiom of the persistence of energy, is only one form of the principle of the continuity of existence. Approaching the religious problem, first, in the intellectual line of epistemology, Professor Höffding, like Kant, finds it no thoroughfare. Turning thence through a line of psychological inquiry into religious experience, which shows the content of religious faith to be that "fidelity prevails throughout existence," he finds, like Kant, the ultimate criterion of the validity of this faith within the ethical sphere. "Ethics is concerned with the production of value:" it is in this sphere that the final balancing of the spiritual account must take place. It belongs to ethics to estimate different values comparatively. Ethically considered, the command is: "Make life, the life thou knowest, as valuable as possible." It is for religion to supply the motives of this pursuit of value. Everything called holy must be estimated by an ethical criterion. In the concept of the holiest religion and ethics ultimately meet. "That which is capable of the innermost appropriation by the individual, and at the same time is able to establish the deepest fellowship between individuals—that is the Holiest." To this

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meager synopsis of a work of rare philosophical perspicacity and broad religious sympathy should be added Professor Höffding's remark that the special need of the present period of transition is the creation of "a new type of life," life based on the reality of ethical values with a psalm of confidence in their conservation. "The eternal is in the present, in every valuable moment, 'in each ray of sunshine,' in the striving which takes 'Excelsior' as its motto." (The Philosophy of Religion. By Dr. H. Höffding. Translated by B. E. Meyer. The Macmillan Company, New York. $3.)

Silas Strong While the purpose of this book by Irving Bacheller is noble and worthy—a strong plea for the preservation of our forests—the actual story is not as impressive as it might be. The hero is somewhat too taciturn; his real character may not be an exaggeration, but its expression falls short of being lifelike. Another strange element is the wood-nymph who, entirely ignorant of life or even thought, captivates a young man who is a power in State politics, and becomes his wife. There is a very sweet tenderness whenever the two little children appear on the scene, relieved by the prickly honesty of their old aunt. The poetic justice of the coincident death of Silas and the "business" destruction of the forest is striking. (Silas Strong. By Irving Bacheller. Harper & Brothers, New York. $1.50.)

Six Stars The little village in the Pennsylvania mountain valley here made the scene of a dozen or more admirable short stories is brimful of human nature, and Mr. Lloyd gets out of it a deal of honest fun and genuine character. There are some passages of serious feeling and indications of currents of passion, but in the main the tales are gently humorous, with a taste of dialect but without its abuse, and with a true perception of what is interesting and worth recording in the lives of simple people. These stories have pleased many as they have appeared in magazines, and they work together capitally in book form to make a clear and harmonious literary picture. (Six Stars. By Nelson Lloyd. Charles Scribner's Sons, New York. $1.50.)

The Study of a Novel The author is Associate Professor of English Literature in the University of Kansas, and has in view the use of this book as a college text-book. It will, however, be found of positive interest to all students of literature. Structure, settings, plot, *dramatis personæ*, style, subject matter, æsthetic and influence are all, with other phases of fiction-building, analyzed and illustrated by pertinent examples. Sometimes, as is usual with such studies, the analysis is a little stiff and the desire to classify and group ingenious rather than useful, but there is a time to dissect as well as a time to enjoy, and in its own chosen field this book is exceedingly thorough and instructive. (The Study of a Novel. By Selden L. Whitcomb, A.M. D. C. Heath & Co., Boston. $1.25.)

Travel Lessons on the Life of Jesus With this volume there belongs an ingenious contrivance for making the lessons realistic. A set of stereoscopic photographs of Palestine are so arranged that two or three views can be studied with each lesson. A simple stereoscope is supposed to be used by each class. We can easily imagine that in the hands of a wise teacher, who is willing to follow the sane and clear instructions which are given in an accompanying pamphlet, this simple outfit would be very serviceable. As Mr. Forbush says, this device not only secures attention by isolating a boy behind a hood and directing his sight to a picture interesting by reason of variety, but it also helps to make the scenes and characters which the boy studies real to him. The lessons themselves are well planned, sensible in their approach to difficult questions, human and concrete rather than bookish and abstract, and adapted to boys' and girls' minds. (Travel Lessons on the Life of Jesus. By William Byron Forbush. Underwood & Underwood, New York. 50c. With Stereoscope, 75c.)

The Vicar of Bullhampton This is the second in order of Anthony Trollope's Manor House series, although, like all his books, it can be read with perfect comprehension independently. It is pleasant to know that the publication in this country of new editions of the Barsetshire and the Parliamentary series has disclosed a very genuine interest in the fiction of this placid and unexciting but always readable novelist. In truthful portrayal of English society Trollope was supreme, and his novels always have a genuine hold on the attention and a certain element of upheld suspense in the plot which make needless any sensationalism. The men and women are well-bred English people of the kind with whom Trollope was in daily intimacy. (The Vicar of Bullhampton. By Anthony Trollope. In 2 vols. Dodd, Mead & Co., New York. $2.50.)

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My head is steady, the confused feeling having passed away. It is the best spent money ever used for myself.
Just think, Miss Cocroft, before I took up your work I could not eat anything without the greatest distress, and now I think I could DIGEST TACKS, I am so happy.

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Do you walk gracefully
Weakness
Lame back
Dullness
Irritable
Nerves
Headaches
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PER YEAR

If so, it will be to your advantage to write at once for particulars of the non-speculative investment offered by the

INDUSTRIAL SAVINGS and LOAN CO.

You probably have often desired better return on your savings than 3% or 4%. But you wanted to be sure.

Let us show you the testimony of our patrons, prominent clergymen, professional and business men all over the country, some doubtless in your locality, to whom we are privileged to refer to you.

We Pay 5% Per Year On Your Savings

which bear earnings for every day in our care. Your money is always subject to your control if required for other purposes. **START NOW.** Earnings begin as soon as your money is received, and are mailed you by check semi-annually, or compounded, if desired.

Our Patrons are Protected

by assets amounting to almost two million dollars. Our loans are made upon the best class of New York and Suburban Real Estate—to home-buyers who pay us interest and part of the principal each month, which is in turn re-invested.

Our business, established 12 years, is conducted under NEW YORK BANKING DEPARTMENT SUPERVISION, by whom it is regularly examined.

Write for particulars.

INDUSTRIAL SAVINGS and LOAN CO. NEW YORK CITY

Assets - - - $1,750,000
Surplus and Profits - $500,000

INDUSTRIAL SAVINGS and LOAN CO.
10 Times Building, Broadway
New York City

Summer Suits

Made to Order $4 to $25 New York Styles

Year after year we receive orders from women in all parts of the country who will allow no one else to make their costumes. They say that we give perfect satisfaction in points of fit, style, exclusiveness and individuality.

Over 400,000 discriminating women, many of whom were so difficult to fit that they could not be suited elsewhere, have found in our mail-order system a solution of all their dressmaking troubles.

Give us a trial order. You will never again go back to the ready-made suit, nor to the petty annoyances and delays of local dressmaking.

You take no risks. Our system is so perfect, and our cutters and tailors so expert, that **we guarantee to fit you and give you entire satisfaction or refund your money.**

Our Summer Fashion Book illustrates:

Shirt-Waist Suits, $6.00 to $20
Tailor-Made Suits, $7.50 to $25
Silk Suits, $9.75 to $25
Wash Suits, $4.00 to $15
Separate Skirts, $3.50 to $15
Silk Coats, $9.75 to $20
Rain Coats, $8.00 to $20
Jackets and Coats, $5.75 to $15

We Make All These Garments to Order Only

We prepay express charges on these garments to any part of the U. S., which means a big saving to you.

We Send FREE to any part of the United States our new **Summer Book of New York Fashions,** showing the latest styles and containing simple directions for taking measurements correctly; also a large assortment of Samples of the newest materials.

Write for them to-day; you will receive them by return mail.

NATIONAL CLOAK & SUIT CO.

119 and 121 West 23d St., New York City

Mail Orders Only. No Agents or Branches. Est'd 18 Years.

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What Can a Girl Do?

You can earn money, and have lots of time left for all you want to do, by taking charge of the sales department branch in your town of THE LADIES' HOME JOURNAL and THE SATURDAY EVENING POST.

Hundreds of nice girls and good women are everywhere doing this pleasant and well-paid work. They are everywhere respected and courteously treated. Were this not so we would not allow them to engage in it.

Some of our most successful representatives and largest prize winners—some as high as $500.00—are girls. We are proud of "our girls."

Will you be one of them? Write for the story of one girl's success.

THE CURTIS PUBLISHING COMPANY
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INVESTIGATE THE
POULTRY BUSINESS

Write for a free copy of my book which describes the

Profitable Combinations
OF
Egg, Broiler & Roaster Farms

It gives the prices paid for eggs and poultry week by week for the past three years. It tells how and when a hatch taken off each week in the year could be most profitably marketed. It shows how you can make $2.00 on a large winter roaster. It tells what profits can be made with each of the popular breeds, and the costs of production.

I have helped thousands to make money with poultry. My Model Incubators and Brooders are used on the money-making farms. It is my business to teach those who use them to do so profitably. Whether your needs are small or large, I will furnish, without charge, estimates and plans for a complete equipment that will insure success without your spending a dollar uselessly. Send for my complete literature.

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Will YOU Try the Battle Creek Life for 30 Days?

Will You Eat the Foods and Live the Life Our Experts Recommend?

Do You Really Want to Be Perfectly Well?

Tell us then if you are ailing or if in good health that you wish to remain so.

Let us send you our book. It is very interesting. The life it recommends you can live in your own *home*. You ought to read about it.

Nowhere else are so many specialists studying this one thing alone—how to get well and how to *stay* well. No organization anywhere has been so successful. None other is so near the truth. And the basis of all this is right food—right living—keeping the stomach right.

All this we explain in our book. Explain clearly—logically—interestingly so that you may *understand*. Isn't it worth the mere effort of writing us simply to know? Won't you ask for our book to-day? Address The Battle Creek Sanitarium Co., Ltd., 23 Ohio Hall, Battle Creek, Michigan.

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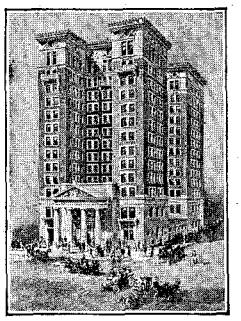

THE BUILDING OWNED AND OCCUPIED BY THE BANK

BANKING BY MAIL AT 4% INTEREST

ESTABLISHED 1868

SAFE BANKING

Every precaution is taken by this bank in investing its funds. Loans must be secured by collateral or real estate securities and all applications must be passed on by the Executive Committee and reported to the Board of Directors. The loans are then carefully examined by the Auditing Department of the bank, so that under these conditions there is no chance for an improperly secured loan being made. Booklet "V" mailed on request.

ASSETS OVER

FORTY-TWO MILLION DOLLARS

THE CITIZENS SAVINGS & TRUST CO.

CLEVELAND, OHIO. The City of Banks

THE

Earning Power

behind securities is what determines their value.

NORTH DAKOTA

earned in 1904, from cereal crops alone, 46 per cent. annual income on the entire assessed valuation of the State, leading all agricultural States.

North Dakota	46%	Illinois	21%
Iowa	28%	Washington	13%
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placed on the land that secures this remarkable result.

Send for description of mortgages

WELLS & DICKEY COMPANY

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Bonds

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SEASONED Bonds are to-day recognized as the ideal investment for "reserve purposes" by the thoroughly informed Banker and Individual Investor.

It is an accepted fact that a portion of an Individual's or Institution's investments should be in *"immediately convertible into cash"* securities. Seasoned Bonds fully meet this requirement and are desirable for their security and income.

Bonds for "reserve purposes" are not confined to Railroads and Municipals. Good Traction, Light and Power issues are rapidly growing in favor as permanent investments, and some are admirably adapted for "reserve purposes," while yielding more liberally.

We are Specialists in "Seasoned" Bonds and aim always to be in position to promptly loan upon or re-purchase securities sold by us.

Write for our plan "BONDS AS A RESERVE."

N. W. HALSEY & CO.

BANKERS

Address Nearest Office:

NEW YORK 49 Wall Street	PHILADELPHIA Real Estate Trust Building
CHICAGO 152 Monroe Street	SAN FRANCISCO California and Sansome Sts.

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The Keystone to a Competence

MONEY *saved* is money *earned*. Money *invested* is money *earning*. Money saved systematically and invested wisely will ensure a competence in proportion to the amount saved. If you have surplus savings to place for immediate income or desire a safe and profitable channel for systematic saving, we ask you to consider the unusual advantages afforded by A-R-E Six's, which are issued in either of the following forms:

A-R-E 6% Coupon Bonds

for income investment—purchasable at par in multiples of $100; interest payable semi-annually by coupons attached; maturing in ten years and meanwhile subject to withdrawal on interest dates after two years.

A-R-E 6% Accumulative Bonds

for income funding—purchasable on instalments during 10, 15 or 20 years and enabling the person without capital available for income investment to accumulate a definite capital in a given time by simply investing each year the equivalent of an ordinary interest on the amount desired. This form also carries cash values after two years.

Illustration

A $1000 Bond, payable in cash at maturity, costs:

$71.57 yearly,	$18.30 quarterly or	$6.13 monthly,	for 10 years,—total,	$715.70
$40.53 " ,	$10.36 "	$3.47 " ,	" 15 " "	$607.95
$25.65 " ,	$ 6.56 "	$2.20 " ,	" 20 " "	$513.00

Take life insurance for protection, use the banks for short time savings, but *invest in business for business profits*. In purchasing A-R-E Six's you not only invest your money in business, but in that one business which stands alone as the safest and most profitable in which money can be engaged—the ownership of New York real estate—and thus share, to the extent of 6 per cent., in the assured profits of an established Company with ample resources, large experience and nearly two decades of uninterrupted success back of it.

At the end of 18 years' business the Company's Assets of $8,364,909.97, including a Surplus of $1,185,047.03 representing profits accumulated in excess of interest on bonds, dividends and fixed charges, fully establishes its exceptional earning power and evidences the conservatism of its 6 per cent. rate.

We offer you the advantage of investment with us in this best of all securities. Write to-day and let us send you literature giving full information concerning our Bonds and the business upon which they are based, including a map of New York showing the location of our extensive properties.

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A-R-E SIX'S

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Leaves from the diary of the late JOHN SMITH

January 1st 1906

I am going to begin the New Year by taking out a Policy in The Prudential. No more lying awake nights and worrying days about the future for me. I am going to make the future safe at least for the family.

February 4th 1906

I must take out that Prudential policy this month without fail.

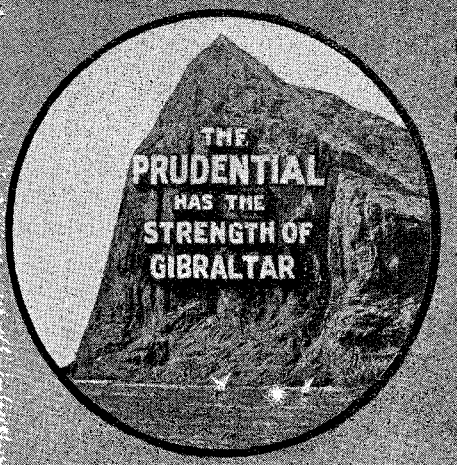
March 1st 1906

Was reminded by seeing an advertisement of The Prudential company, that I had not yet taken out that Policy. Must do it at once

MORNING NEWS

March 18th, 1906.

The affairs of John Smith, who passed away so suddenly a week ago, are being wound up. The estate is heavily involved. He left his family without life insurance.



Good intentions are worthless unless carried out. There's just one time to insure—that time is to-day. Make the future sure by taking a Policy in

The Prudential

INSURANCE CO. OF AMERICA

Incorporated as a Stock Company by the State of New Jersey.

JOHN F. DRYDEN
President

Home Office
NEWARK, N. J.

Write your name and address on the margin of this leaf and send it in for Information and Rates of Policies. Dept. 19

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"Mérode" (Hand-Finished) Underwear

Looking for a good investment?
Want to be sure your money is well expended?
Want to feel your time has been well spent?
Want to get best results?
Want to be satisfied beyond a doubt?

Then ask for the

"Mérode" (Hand-Finished) Underwear

Recognized as the foremost production of its kind for beauty of fabric, perfection of fit, variety of weights and shapes and exquisite finish.

Write to Department M for our new and beautifully illustrated catalogue and get valuable information in detail.

Putting Your Foot into "Onyx" Hosiery

contradicts the old maxim of "Putting your foot into trouble." When you get into the "*ONYX*" Brand, you find peace and contentment, the handmaidens of comfort; the pleasurable excitement of money well expended.

"*ONYX*" Brand Hosiery are dependable for wear, durability, beauty of fabric and profusion of designs; accurate delineators of Fashion's requirements. All qualities, all colors, always correct, for Women, Misses, and Men. At all shops.

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